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RELIGION IN ONTARIO SCHOOLS (editorial, page 4)

...E CANADIAN JEWISH NEWS

...ORONTO★ • TORONTO'S ONLY WEEKLY JEWISH NEWSPAPER • 15¢ • FRIDAY, JUNE 18, 1971

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...ck Africans accuse Arab regime of genocide

ONE MILLION SUDANESE EXTERMINATED

Toronto Professor David Wilson introduces African student delegates to the press.

DELEGATION ALARMS CANADIANS ABOUT HORROR COMMITTED BY KHARTOUM

CANADIAN JEWISH NEWS REPORT

A delegation representing Black Sudanese students from various African countries and also American Blacks, this week visited Toronto on a special mission concerning the Christians oppressed by the Arab regime in the Sudan.

The delegation, introduced by Professor David Wilson of the University of Toronto, came here to plead with Canadians for support of the Black Sudanese nation in its defense against genocide. (As far back as 1967, the CJN, in an exclusive report from Paris, revealed the genocide in Sudan. Recently, other newspapers have begun to report these atrocities against six million black Sudanese mostly Christian.) The delegation, led by Domenic A. Mohammed, a student at the University of Minnesota, confirmed all the reports printed earlier in this newspaper.

These are the essential facts about this continuous persecution and effort to exterminate the Christian minority by the Moslem Arab dictatorial regime in the Sudan.

- Of fifteen million Sudanese, six million are blacks. The others are Arabs and Moslems. They occupy 360,000 square miles of the territory of the Sudan, one-third of the country, which is the largest in Africa.
- For almost fifteen years, the black Sudanese have been fighting the oppression of the Arab regime in the Sudan.
- The Sudan really never was an independent nation but a colonial entity prior to the evacuation by the British in 1956, when the Arabs declared it an independent state.
- At this moment, there are ten thousand guerillas battling daily the Sudanese forces in a revolution, the purpose of which is to become independent from Khartoum.
- They have very little in the way of armaments while the Sudanese government, an ally of Egypt, is continuously being armed by Russia, Eastern Germany, Algeria, Egypt, Libya and Syria.
- The Arab rulers are slaughtering thousands of the Christian Sudanese every day. In the last fifteen years, about one million of the Black Sudanese have been killed by their rulers. Still they did not cease their struggle for liberation.
- While the Arab armies control the main cities of the area, namely: Juba, Mau, Marakesh, the rest of the territory of the South Sudan is under the control of the guerillas.

ISRAEL CLAIMS WORLD LEAD IN ELECTRONICS

Washington, (JCNS). - An Israeli firm has been admitted to a hitherto exclusively American "club" of large industrial concerns. It is the Armed Forces Communication and Electronics Association show in Washington.

Tadiran Israel Electronics Industries, the only foreign exhibitor, unveiled a new range of field tactical military communications equipment which, the firm claims, has no competition in the world in terms of technology and is wholly designed in Israel using the latest developments.

These include digital synthetisers, electronic memory, more than twice the number of channels in existing sets, no mechanical parts and greatly reduced size.

Many countries have expressed interest in buying the equipment, and contracts worth $40 million are in final stages of negotiation.

No Moscow Jerusalem rapport

exclusive CJN report

Semi-official Israeli circles this week categorically denied reports carried by the New York Times, the West German "Spiegel" and the Canadian Jewish News, according to which Moscow and Jerusalem have resumed contact on a diplomatic level.

One Israeli source told this newspaper there is not a shred of truth in these reports.

According to our own sources, it seems that this "information" had been leaked to journalists in Europe who are close to Communist embassies. However, Ambassador Rabin did not deny the New York Times report according to which he was supposed to have met some Russian diplomats.

In Jerusalem, Mrs. Golda Meir herself stated for the record that she did not see any Russian diplomats when in Finland.

Israel extends medical aid

The delegation denied reports disseminated by Arab socialists that Israel is supporting the uprising. All that was received by the South Sudanese Army was some medical assistance from various countries. This aid is very insignificant.

Most of the help came from West Germany and Scandinavian countries and some from the United States, Britain and Israel.

Despite the fact that the Arab embassies in the United States have continuously maligned the representatives of the Black Sudanese, more and more American Blacks and Black students in North American universities are supporting the cause of Sudan.

RESOLUTION SUPPORTS UPRISING

In face, during "Africa Week" recently held at the University of Minnesota in Minneapolis, a resolution was adopted supporting the uprising in the South Sudan. This resolution was adopted after a heated debate, in which Arab student observers participated. Despite vicious attacks by the students against the delegation from the South Sudan, the resolution was adopted unanimously.

These facts were confirmed during a press interview on Sunday, held at the Ontario Institute for Studies and Education, by the following representatives of various black groups:

Mitt Williams - University of Minnesota - "Instructor"; Gerald Warobi - Kenyan - University of Minnesota Student; Aster Bato - Ethiopian; Ochieng Otieno - Kenya - University of Minnesota, Student; Zaline Roy-Chicago; Dominic A. Mohammed - Southern Sudan - University of Minnesota.

ARAB OPPRESSION, ISRAELI FRIENDSHIP

Replying to a question by the CJN reporter, Mr. Mohammed said: "It is absolutely true that the majority of the people in Black Africa are friends of Israel. There is a history of Arab oppression in Africa, much more serious than was that of the previous colonial rulers. White slavery is still practised there and until this day, Balcks are kidnapped by Arabs and taken to Mecca, from where they never return. They are sold on the slave markets in Saudi Arabia and other Arab countries.

Most of the Black governments in Africa who appreciate Israel's help in their development -- which is given with no strings attached and has been more successful than American aid -- are being constantly blackmailed. This is the method used by the Arabs to discourage them from espousing the cause of Israel, where many Black students are being educated.

UNITED SUPPORT FOR NATIONAL LIBERATION

The African Students Association, the Southern Sudanese Liberation Movement, the South Sudanese Students Union in America and the Africans for ending the racial war in the Sudan; all are united in the support of the national liberation movement of the Sudan.

The delegation came here to plead with Canadians to support their cause and, as much as possible, help Black Sudanese students to enter Canadian universities, as the Arab rulers in the Sudan afford no opportunity for higher education to the blacks. Also, they are determined to assimilate the remainder of the Black Africans into the Arab language and culture, ignoring the local languages.

Because of the Arab propaganda, North Americans know very little about this genocide in the South Sudan.

Following is the Resolution adopted by the African students in Minneapolis on May 8, 1971.

RESOLUTION ON THE WAR IN THE SOUTHERN SUDAN

Mindful that a genocidal racial-religious war has been going on in the Sudan for sixteen years between the Arab governing population of the Northern Sudan and the Black African population of the Southern Sudan;

Mindful that the government of Khartoum is predominantly Arab and a military dictatorship which looks toward Pan-Arabism rather than Pan-Africanism for its political inspiration and social development,

Mindful that the Khartoum Northern Arab government is a founder and a signatory of the Tripartite union, and its consequent federation of all Arab nations;

Mindful that General Nimeiry has stated openly in Arab presses in Cairo that the Southern Sudan problem is not only a Sudanese Arabs problem but an overall Arab problem and that the Southern Sudanese Black African population should be eliminated as a minority group in the Sudan;

Mindful that one of the declared aims and objectives of the tripartite union and federation of Arab countries is to spearhead and strengthen the Arab cultural expansion into the heart of the continent of Africa and to provide a nucleus for an overall Arab unity. These declarations carry with it the meaning of Arab expansionism and domination.

Concerned that the human rights of the Black Africans of the Southern Sudan have been invaded by the Arab government of the North to an extent that African Christian and animist believers have been penalized or their clergy murdered or exiled, and a government program of forced Islaminization and Arabization of Black Africans is instituted (including the construction and administration from public funds of Islamic mosques, other Arab institutions and the enforced closing of all other institutions of worship). Finding that harsh military dictatorship decrees impose long imprisonment or the death penalty upon Black Africans opposing such Arab systems;

Concerned by the forced exile of nearly one million Black Africans into neighboring African countries such as Ethiopia, Kenya, Uganda, Congo, Central African Republic and Chad.

(cont. on page 6)

Commentary

by M.J. NURENBERGER

I believed Hitler, I believe Sadat

When Anwar Sadat, the dictator of Egypt, publicly appeals to his Arab brethren to help him crush Israel, many tend to doubt his sincerity. Some dismiss Sadat's most recent belligerent TV appearances as propaganda, for home consumption.

In Washington, and other Western capitals, those who still refuse to believe that Sadat is but the Russian viceroy in Moscow's Middle East colony known as the United Arab Republic, minimize the Egyptian's anti-Israel utterances. The Arab lobby in the U.S. capital has a ready answer: What Sadat is doing—even in his savage anti-American tirades—is only aimed at consolidating his position against the clique that would liquidate him.

These perennial defenders of the enemies of Jerusalem who always take a benign position in the face of any anti-Jewish propaganda, are apologizing for Sadat's statement in which he insisted not only on Israel's *total* withdrawal from newly-conquered territories, but also demanded recognition of the rights of the so-called Palestinian people.

The pro-Arab lobby in the State Department prefers to ignore it but in plain American, it means that Israel's withdrawal would be only a prelude to the next step, the liquidation of the Jewish state.

In his last address to the Army, Sadat did not hesitate to speak about this ominous alternative. Yet our diplomats, especially when it concerns Jews, ridicule the danger to world peace. They whisper in the ears of any correspondent willing to listen:

"Off the record, Sadat speaks only to the illiterate Egyptians. He does not mean it."

*****

I believe Sadat. I believed Hitler when he said, prior to World War II, that his regime was determined to end the existence of the Jewish people. Diplomats did *not* believe it; governments refused to admit that the extermination of the Jewish people really was in Hitler's plans. It was very convenient for many Western governments to refuse to believe Hitler. It was convenient because this was the most elegant manner to counteract the outcry of public opinion to save the Jews from Hitler's inferno.

It suited the United States, in order to keep its doors closed even for a trickle of Jewish refugees from Europe. It suited London, for it could continue its policy of keeping the gates of Palestine closed to the harrassed Jews of Europe, despite Great Britain's freely-undertaken obligation, according to the League of Nations mandate, to assist in creating a homeland for Jews in the Holy Land. The rest of the story is known.

*****

Fortunately, Sadat's impertinence is not a Diktat to a helpless ghetto community. There is a Jewish state, independent, free and proud, determined to live not by the sufferance or the mercy of others, but by its iron will to forge its own destiny.

*****

In Israel, Sadat's recent challenge to Israel, demanding unconditional surrender from the victor of the 1967 war, has not misled the government of the Jewish nation. Even the Jerusalem Post and Haaretz, two newspapers who often support the doves within the Jerusalem cabinet, termed Sadat's tactics as a *swindle and a fake*, pure and simple, in order to lull Israel into slumber.

*****

Of course, Israel will not be deterred from its battle for peace, despite provocations. Israel never wanted anything else but peace: it never dictated peace terms to its Arab adversaries. It only suggested negotiations. As Abba Eban said, following Sadat's belligerent speech last week:

"Jerusalem will still persevere in its efforts to make it possible to reopen the Suez Canal."

With regard to the Suez Canal, many forget, also very conveniently, that it was not Jerusalem that closed the Canal, but Cairo.

In this connection, it is interesting to note that the very influential editor of the Cairo daily, Al Ahram, Mohammed Hassanein Heikal, last Friday declared that *it is the enemies of Sadat inside Egypt* who would provoke a war *now*. But, continues Heikal, the right time for the attack will come after military preparations. Thus the secret is out!

*****

At the same time, it becomes more and more obvious even to the Washington defenders of the Arab warmongers: it is the Soviet Union that sabotages the efforts toward coexistence and true peace between the parties at war in the Middle East. Arms are flowing continuously from Moscow to Cairo—instead of bread for the Egyptian peasants. Simultaneously, the pro-Arab lobby, in Washington and here, talks about Israel's reluctance to accept peace, while the powerful oil lobbies pressure free governments to withhold arms from the beleaguered Jewish state.

*****

It is probably true that the Soviet Union will not allow Egypt to resume open warfare, as Heikal says, before *it* is ready for the confrontation, before Russia tightens its grip upon Egypt. Thus: no war—no peace—still is Moscow's policy. But one must remember that no matter how cautious Moscow may act in a situation where a nation like Egypt is being pushed by its master to the brink of war, it will prove difficult to call a halt at a critical moment.

ECM IGNORES CAIRO BOYCOTT; RATIFIES AGREEMENT WITH EGYPT

Paris, (JCNS). - The thorny problem of recognition of the Arab boycott of Israel is reaching a climax in the European Common Market.

Diplomatic sources have disclosed that the Council of Ministers is expected to ratify a preferential trade agreement with Egypt and Lebanon in the next few months, in spite of their clear pronouncements that they will maintain the boycott.

The initiative to associate with the Common Market did not come from these two countries. They were prompted to do so by France during the negotiations for the five-year accord with Israel which came into force 18 months ago.

France consented to ratify the accord with Israel on condition that the Market granted Egypt and Lebanon the same privileges. This was the background to the negotiations which are expected to be ratified soon.

But the two Arab countries refused to apply the Community's rule that parties benefiting by preferential trade agreements must veto discriminatory practices, claiming that they would retain liberty of action for security reasons.

In the debate inside the Community, all the member-countries except France disliked the Arab attitude. France reportedly put her influence behind accepting the Arab boycott under a face-saving formula.

Holland and West Germany were the most stubborn defenders of the Community's rules about discrimination, but finally they yielded and a compromise was said to have been approved.

Under this, the two Arab Governments would be notified that their information on the issue had been received. It would be pointed out that the Community did not recognize boycotts, but the Community would nevertheless ratify the preferential trade agreement.

Brandt denies rumors about Bonn's Anti-Israel position

Bonn, (JCNS). - While underlining West Germany's support for the November 1967 Security Council resolution on the Middle East, Mr. Willy Brandt, the Chancellor, emphasised here that his Government would not formulate any policy at Israel's expense.

(The resolution links an Israeli withdrawal from occupied territory with an end to Arab belligerence).

Chancellor Brandt followed his declaration by a statement at a meeting of the executive of the Social Democratic party.

Stressing West Germany's special relationship with the Jewish State, he said it was marked by the indelibility of the million-fold murder of European Jews.

SPECIAL RESPONSIBILITY

It was part of the German people's special responsibility that the Federal Government should encourage, with befitting modesty, a peaceful settlement of the Middle East conflict, Mr. Brandt said. To say more would be presumptuous.

Respecting German-Arab relations, the Chancellor emphasised that his Government was trying to do justice to the legitimate interests of all countries in the area and also to improve its ties with the Arab States. By now just thinking leaders among the Arab peoples, should have realized the specific factors determining Germany's relations with Israel, the Chancellor declared.

The vanguard of a 100 man delegation from the Keren Hayesod United Israel Appeal offices in Jerusalem approaches the Western Wall compound to demonstrate solidarity with the immigrants from Russia on a hunger strike against the second Leningrad trials. In the background is the ancient wall of the Old City.

They're coming here **exclusive report by Adam Akerman**

16,000 NORTH AFRICAN JEWS

One of the most interesting groups of Jewish immigrants to have arrived in Canada in recent years are the "Maghreb Jews" of North Africa. There are about 16,000 North African Jews here, of whom 13,000 live in Montreal, with the remainder residing in Toronto. There is mounting criticism of the Zionist organizations for helping these Jews to immigrate to North America rather than to Israel. The main reason for this is that most of them feel disillusioned here and have remained isolated from the mainstream of Jewish life in Canada.

NOT ACCEPTED

Most of the Maghreb Jews were assigned to settle in Montreal, in the hope that since they speak French, they would be easily integrated in the French Canadian society. Such an experiment succeeded in France but has failed in Canada. The French Canadians in Montreal are essentially Catholic and could not absorb the North African Jews. These Jews are proud of their religion and have a strong feeling of Jewish identity. Nor were they accepted by the 125,000 Jews of Montreal who have adopted the English-Canadian way of life and send their children to Protestant schools.

The Maghreb Jews have not yet found their place either in Montreal or in Toronto. They are also in the process of losing much of their French character, since they tend to congregate in English speaking areas. They do not feel at home in Canada although they have their own synagogues and most of them tend to stick together. However, few of them can afford to send their children to a Jewish Day School.

UNEMPLOYMENT PROBLEM

Many of them claim that they are regarded as "second class citizens", not only by the Canadian Jews, but also by the French Canadians. Since most of them have large families and are not financially secure, they were badly affected by the increase of unemployment in Canada and the generally rising cost of living.

The Jewish Agency is aware of this situation and has increased its efforts to bring the Maghreb Jews to Israel. In contrast their compatriots in Israel are well integrated into Israeli life. Although most of them arrived in Israel without means or skills, the Agency and the Government spent enormous sums to receive, house and train them.

VISITING ISRAEL

Most of the North African Jews now residing in Canada are sufficiently developed culturally that their absorption in Israel would not present a major problem, in view of the public, social and educational services which are geared to speed up social and cultural integration.

Recently, Mr. Shaul Ben Shimhon, the Secretary of the North African Jews' Association in Israel, visited Canada and established contacts with the Maghreb Jews in Montreal and Toronto. They are encouraged to tour Israel on reduced fares, in order to become personally acquainted with the Israeli way of life, and to dispel rumors of Ashkenazi discrimination against Sephardi Jews.

DR. ABA GEFEN TO BE TENDERED FAREWELL RECEPTION BY TORONTO ISRAEL BOND COMMITTEE.—Dr. Aba Gefen, distinguished Consul General of Israel to Toronto who will shortly be returning to Israel following his tour of duty in our community, will be tendered a Farewell Reception on Thursday evening, June 24th, at the Primrose Club, by the Officers and Members of the Board of Governors of the Toronto Committee, State of Israel Bonds. "Dr. Gefen has made a profound impression on the community of Toronto, both Jewish and non-Jewish, as a stalwart and courageous representative of his country," stated Albert J. Latner, General Campaign Chairman.

"He has contributed greatly to the attainment of a deeper understanding of the State of Israel, its problems, and the issues in the Middle East at this very critical time in Israel's history. We are deeply grateful to him as well, for his constructive cooperation in helping us advance the cause of Israel's economic development through ever wider participation in the State of Israel Bond program in Toronto," Mr. Latner declared. "Dr. and Mrs. Gefen have won a place of warm affection and esteem in the hearts of Toronto Jewry for the outstanding role they have played in Israel's behalf during their service in our midst".

Canadian graduates

Seven Canadians received degrees at the 40th Annual Commencement at Yeshiva University in New York on June 10.

The graduates are:

Hamilton: Doreen Greenwald, Bachelor of Arts, Stern College for Women.

Montreal: Rabbi Jay Braverman, Doctor of Philosophy, Bernard Revel Graduate School; Rabbi Wallace Greene, Master of Arts, Bernard Revel Graduate School; Noah Malowitzky, Bachelor of Arts, Yeshiva College; Lydia Miller, Bachelor of Arts, Stern College for Women.

Toronto: Rebecca Berglas, Bachelor of Arts, Stern College for Women.

Willowdale: Chaim Cohen, Master of Science, Ferkauf Graduate School of Hamanities and Social Sciences.

Montreal mission

A group of 80 Montrealers, some of them Russian-speaking, will visit Israel in July to study the problems related to the absorption of Soviet Jews into the Jewish State.

The Study Mission, led by Joe Ain, Chairman of the 1971 Combined Jewish Appeal and Israel Emergency Fund, plans to meet and speak with newly-arrived immigrants at the port of Haifa. Their tour will include inspection of facilities arranged for teaching the new arrivals Hebrew, housing facilities alloted to them and procedures for adjusting them to working in Israel.

The Study Mission will report back to the Montreal Jewish Community at a series of meetings.

An estimated 6,000 Soviet Jews have arrived in Israel so far this year and the difficult task of integrating them into the democratic framework of the Jewish State is shared costwise by Jewish communities around the world.

The Russian Jews are of high intellectual calibre and include many professional people. Israel has launched a special program to fit these highly-educated specialists into her own rapidly-expanding economy.

In addition, the Montreal Mission which leaves July 7th for two weeks, will be briefed by a number of senior Israeli cabinet officers on recent developments in the Middle East.

HEBREW MEN OF ENGLAND

Hebrew Men of England religious school celebrated the Festival of Shavuot this year with a program highlighted by the Bat Mitzvah graduates. It also included the graduation of the senior nursery students. The 1970-71 Bar Mitzvah class was presented with individual Certificates, as were students of outstanding achievement.

SYNAGOGUE LEADERS LEAVE FOR STUDY MISSION IN ISRAEL

80 leaders of Conservative Synagogues throughout the United States and Canada will leave this weekend via El Al Airlines for an intensive study mission and conference in Israel.

The group, under the personal leadership of Jacob Stein, President of the United Synagogue of America, is scheduled to meet with high ranking Israeli government officials in the social, economic, cultural and military life of Israel, as well as to tour the country in depth.

DIALOGUE SOUGHT

"The purpose of the trip", said Stein prior to departure, "is to provide a dialogue between Israeli government leaders and leaders of the American Jewish community and to bring to the people of Israel the concept of lay leadership, of Synagogue life and a better understanding of the ideology of the Conservative movement.

Jacob Stein continued, "It is essential that American Jewry understand the present day situation in Israel and that Israeli leaders understand the role that Conversative Jewry can play in Israel."

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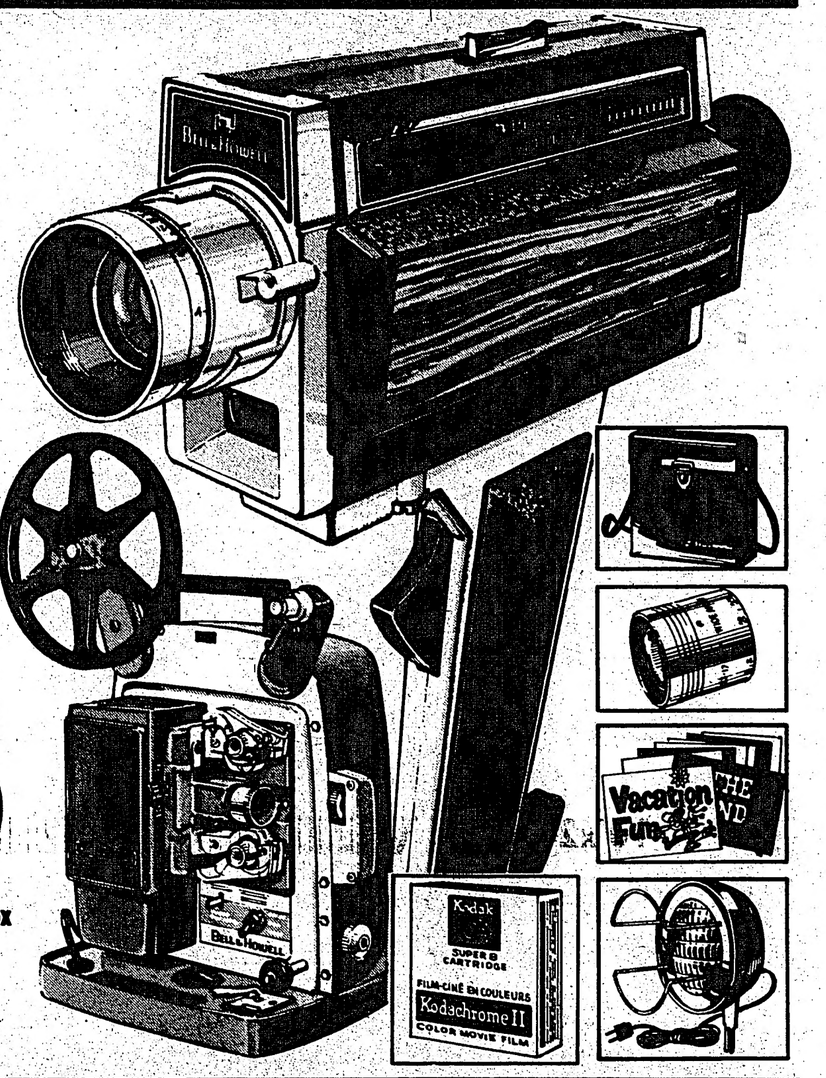

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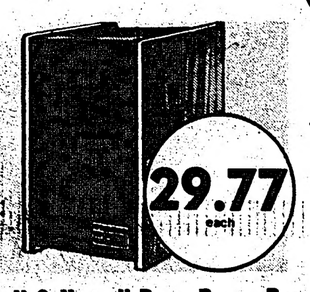

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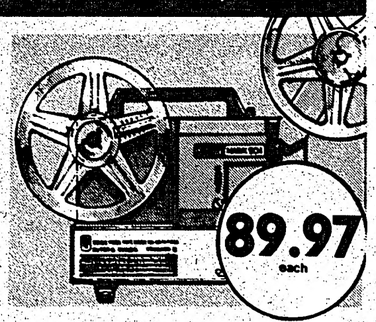

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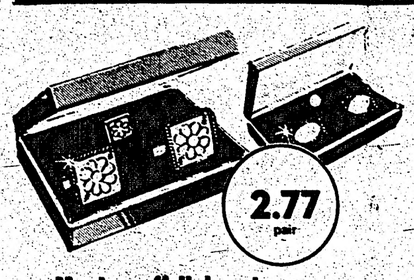

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JERUSALEM AT NIGHT

JNCS exclusive from Jerusalem

Jerusalem is numbered among the world's most beautiful cities. But like every other city, there are certain aspects of it which are unattractive, even to the most partisan of the city's many admirers. At night, however, whatever is unattractive disappears and only the beauty of the city remains. Off in the distance, the glitter of lights from Arab houses clustered against the Judean mountains can easily be seen. Looking upwards, the stars of the southern hemisphere shine brilliantly.

Unlike many cities of the western world, Jerusalem has no air pollution problem and visibility is excellent. The cheapest and the most enjoyable way to tour the city is by walking. Most of the buildings are near each other and summer evenings in Jerusalem are mild and balmy.

SEVEN GATES

The Municipality or City Hall, is in the heart of the city. Across from the Municipality is the Old City of Jerusalem. The wall enclosing the Old City is about two and a half miles long. It was built by Suleiman the Magnificent in 1538-41, and includes the remains of earlier walls built by Herod, Agrippa, and Saladin. Portions of the wall, as well as certain sites within the walls, are illuminated at night.

Breaching the wall are seven open gates: Jaffa Gate, New Gate, Damascus Gate, Herod's Gate, Lion's Gate, Dung Gate, and Zion Gate. Close to Jaffa Gate is the Citadel, said to be located on the site of a fortress built by David. Legend holds that David first saw Batsheba here. Not too far from the Citadel is Mount Zion, holy to both Moslems and Jews as the site of King David's Tomb.

Continuing along the wall one comes to the Western Wall, which once formed one of the walls bounding the Second Temple. Since the destruction of the Temple, some 2000 years ago, the Western Wall has been an object of Jewish pilgrimage.

WHERE ISAAC WAS BOUND

On the other side of the Western Wall is the Dome of the Rock, a glorious octagonal structure. The golden dome of this building protects the rock, which according to tradition, is also the site of the altar Abraham intended to use for the sacrifice of Isaac.

Walking through the narrow cobbled streets of the old city is like a walk through an ancient medieval castle shrouded in mystery. The newer sections of the city, on the other hand, tend to be more spacious and the dominant impression conveyed here at night by the illuminated buildings is one of stateliness.

Where the Crusaders led by Godfrey de Bouillon prepared to advance against Jerusalem in 1099 now stands the Rockefeller Museum. Constructed with funds donated by John D. Rockefeller Jr., and opened in 1938, the museum contains such important exhibits as a prehistoric skeleton from the Carmel region of Israel and the lintels from the Church of the Holy Sepulchre.

RUSSIAN CATHEDRAL

The Russian Compound is an enclosed quarter, that was purchased by the Russian Church in 1869. Before the Russian Revolution, it was an important center for pilgrims from Russia. The compound is dominated by a cathedral with three green domes that are illuminated and may be seen from all over Jerusalem.

The Russian Compound is

(cont. on page 8)

SAM KAPOROVSKY ISRAEL BOND AWARD RECIPIENT AT EGLINTON LODGE DINNER.—Eglinton Lodge B'nai B'rith, one of the Toronto pacesetting lodges in their Israel Bond campaign efforts, will pay well-earned tribute to Sam Kaporovsky, life-long ardent worker and supporter of Israel's development and survival, on the occasion of an Award Dinner in his honor to be held on Sunday evening, September 12th at Adath Israel Synagogue.

In preparation for this highlight event on the lodge calendar, a Tribute Committee Meeting will be held on June 29th at the Primrose Club. Shown here are the principals who will be closely identified with the Award Dinner, congratulating Mr. Kaporovsky on the confirmation of his selection as the Award recipient for Eglinton Lodge for 1971.

Left to right: Harry Wagman, Co-Israel Bond Chairman; Morris King, Dinner Chairman; Award Recipient Sam Kaporovsky; Hank Greenberg, Israel Bond Chairman for Toronto Regional Council of B'nai B'rith; Jack Kuretzky, President of Eglinton Lodge; and Louis Fenkell, Co-Israel Bond Chairman.

FAREWELL RECEPTION FOR OLIM.—A festive farewell reception was held in the Toronto Zionist Center Sunday afternoon, June 6, for over 100 persons who will leave Ontario this summer to take up permanent residence in Israel, it was announced by Mr. Mark Lane, Chairman of this event.

Many of the olim are moving with their families, while others are university students and single persons who, through the channels of the Israel Aliyah Centre in Toronto, are being assisted in establishing their new lives in Israel.

The farewell event, sponsored by the Federated Zionist Organization of Canada, Central Division; Israel Aliyah Centre; and Toronto Chug Aliyah; under the auspices of the Consulate General of the State of Israel in Toronto, featured an Israeli programme with musical entertainment by the well known singer, Barbara Gryfe; and Arie Isaac, accordionist, led the gathering in Israeli folk dancing. A special presentation to the olim was made by Mr. Milton Klyman, Chairman of Toronto Chug Aliyah; Col. Yaacov Kaplan, Director of the Israel Aliyah Centre, participated in the programme.

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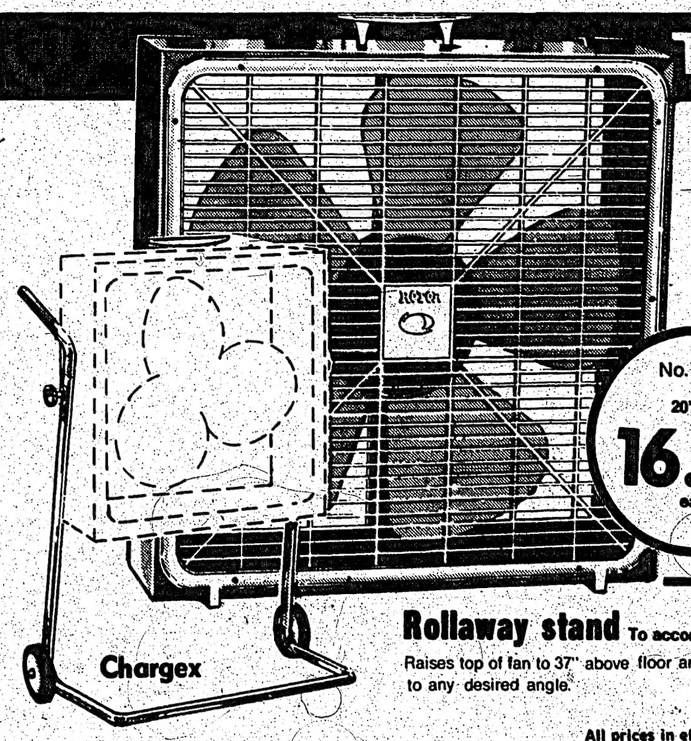

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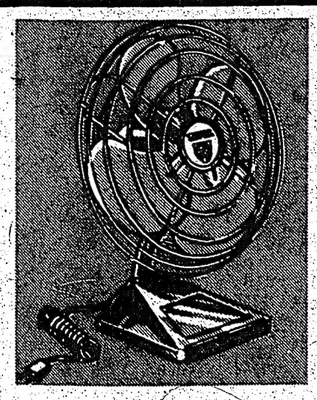

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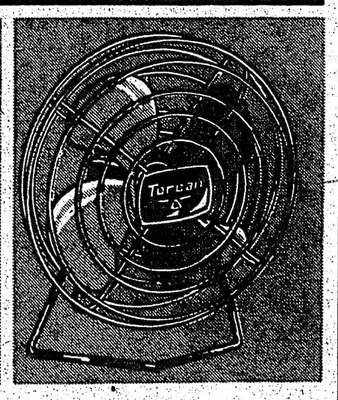

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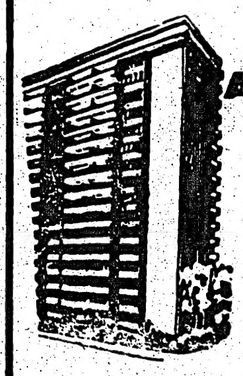

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In accordance with The Municipal and Assessment Acts and pursuant to City of Toronto ByLaws Nos. 132-71 and 133-71, the Realty Taxes for 1971 have been determined. Allowing for the amount interimly billed, the remaining balance will become due as follows;

	Fourth Instalment June 30	Fifth Instalment September 1	Sixth Instalment October 13
ALL WARDS:			

Realty Tax bills for all wards were mailed on or before June 16th.

Ratepayers who do not receive their tax bills by or shortly after the above date should make immediate application at Information Counter, Main Floor, City Hall, in person, by telephoning 367-7115 or by letter addressed to the Tax Collector, City Hall, Toronto.

PAYMENT OF TAXES: Taxes may be paid in the full amount of any instalment at any branch of a chartered bank in the Metropolitan Area on or before the due dates only. (Banks make a small charge for this service.)

Cheques or Money Orders may be made out to the City Treasurer and mailed to the City Hall.

Office Hours: 8:30 a.m. to 4:30 p.m. Monday to Friday.

W.M. CAMPBELL
City Treasurer

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THE CANADIAN JEWISH NEWS

PUBLISHED EVERY FRIDAY
by North American Press Ltd.

DOROTHY C. NURENBERGER Founder (1960-1970)

MAIN EDITORIAL AND BUSINESS OFFICES:
3433 Bathurst St., Toronto 19, Ont. Telephone: 789-1895
MONTREAL OFFICE: 6338 Victoria Avenue, Montreal (252), Que. Telephone: 739-3630
M.J. NURENBERGER Editor and Publisher
ELI OVADYA, General Manager
Vol. XII; No. 25(648)
Subscriptions $6.00 per year, $15.00 - 3 years; U.S.A. $8.50 per year, $22.50 - 3 years; All other countries $12 per year, $30 - 3 years.
Second Class Mail
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CANADA'S LEADING JEWISH NEWSPAPER IN ENGLISH

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HEBREW CALENDAR
25th Sivan 5731
Sidra: Shlach
Candlelighting: Toronto 8.44; Montreal 8.29

Mike, Yediot Ahronot, Tel Aviv

"Good morrrning, Mr. Rrrogers. Sadat speaking; I'm afraid I have a rrred throat . . ."

ASK THE RABBI
a JCNS featurette

Q. Recently, when I attended Shavuot services, prior to the reading of the Law and Haftara, our congregation recited Akdamut and Yatsiv Pitgam. Whence derives this custom and what do the prayers signify?

A. Scholars suggest the following reason for the recitation of these two hymns (not "prayers"). They are both in Aramaic and in praise of Israel and the Torah. Now there is evidence that in some communities in the Middle Ages it was still the custom, as in Talmudic times, to recite after each verse the Targum, the old Aramaic paraphrase of the Bible. This was originally introduced so that those who were unfamiliar with Hebrew would know the meaning of the Scriptural verses that were being read.

These Targumic readings were introduced by a hymn or liturgical poem in the same language. Eventually the Targumic readings were dropped, probably because people understood less Aramaic than they did Hebrew, but the poems were retained. This fails, however, to explain why only these two poems were retained. Perhaps the reason is because of the special significance of Shavuot as the Festival of Giving of the Law.

Akdamut was composed by Rabbi Meir ben Isaac Nehorai (whose name is preserved in the acrostic at the end of the poem), a chazan of Mainz and Worms who lived in the second half of the eleventh century. (Chazan in this context does not simply mean the cantor but a composer of prayers, hymns and liturgical poems).

The acrostic for Yatsiv Pitgam is Jacob ben Meir Levi and the hymn is consequently attributed to the famous grandson of Rashi, Rabbi Jacob ben Meir of Troyes, known as Rabbenu Tam. It appears, however, that another Jacob ben Meir flourished as a liturgical poet at that time and he may have been the author.

In both poems the reader asks for permission to carry out his task which supports the view that they were originally introductions to the Targum of the Torah reading and the Haftara. If, as seems likely, the person who carried out this task made his own Aramaic translation, the poems mean that he was saying in so many words, please give me permission to engage in this difficult task and I can only hope that I will not give an incorrect rendering.

Q. At some functions it seems to be the custom to stand for the introduction to the Grace after Meals. Why is this?

A. The custom is by no means universal but where followed it is a demonstration of reverence for the name of God mentioned in the introduction.

KEEP SMILING

A budding young actor ran home and exclaimed to his father: "Pop, Pop, I just got a part in a play. I play the role of a man who has been married for 20 years."

The old man looked up and replied, "Dot's nice -- and maybe next time you'll get a speaking part!"

* * *

A woman called up a friend and told her that her husband was missing.

"Wait, I'll be right over," the friend exclaimed. When she got there, the friend suggested the woman call the Missing Persons Bureau.

The woman got on the phone and began describing her husband. "He's 6 feet tall, 29 years of age, dark complexion, blonde hair and extremely handsome."

"Sadie," her friend exclaimed, "that's not what your husband looks like! He's short, fat, bald and over 50."

"I know, I know," sighed Sadie, "but who wants HIM back."

* * *

Psychiatrists claim that one out of every four Americans is mentally ill. So check your friends. If three of them seem to be all right -- you've got troubles!

* * *

Diner: "Waiter, there's a fly in my soup."

Waiter: "Congratulations; the owner, the chef and I myself, have spent all day trying to catch that fly, and just imagine, you, a complete stranger, were successful."

Religion in schools

WHAT WE BELIEVE

This week Canadian dailies carried a story according to which Canadian Jewish Congress, Ontario (Central) Region, stated its opposition to the program of religious school education in the Province. One daily headlined the story, "Jews ask halt to school religion".

The leaders of this organization cannot be held responsible for the manner in which this information was presented. However, the average reader will get the impression that *the* Jews are opposed to any religious instruction in our schools while the Canadian Jewish Congress probably only stated its opposition to the teaching of a *particular* religion, especially to children whose parents belong to a different community of faith. Yet, no matter how sincere these spokesmen for the CJC may be—and we do not question their integrity and their deeprooted conviction in this matter—we believe that an organization that purports to speak on behalf of *all* Jews, was not sufficiently careful when it presented this issue.

One should not forget that we are approaching election time in Ontario. Is it not probable that this brief of the CJC will be exploited during the election campaign by a political party which is opposed to the teaching of religion? Such a statement from a Jewish organization could well be used in the heat of the campaign as attacking the Government of Ontario for its stand on religion in schools.

Of course, any Jewish organization, as any other minority group, has a right to present its views to the public. Minorities should never relinquish their right to dissent whenever a problem affects their respective communities or society in general. Yet, there is a subtle differentiation between what one has a right to do and what one should do. The question asked is: why should an organization that claims to represent the Jewish community become involved in such a delicate issue in a country which is overwhelmingly Christian? Is it not a fact that the majority of Canadians still believe that their children should get some instruction in religion at school? Or is it true that some leaders of this organization do not see that in our present-day society, with ever-growing permissiveness, some religious education still is an important factor in the battle against the drug affliction and other evils causing so many problems between children and parents?

We believe it is better to impart to children some religious instruction than to accept the new fad that "*God is dead*". We Jews do not believe that *God is dead*. Our entire history, the secret of our survival as a minority in the Diaspora, has been the dedication to traditional Jewish education, whether one likes it or not. And in every country where some radical Jews have helped create "socialist" republics where religion has become an obscenity "like opium," (to quote Karl Marx), the Jewish community had to pay the price for this change. Is the Soviet society or any other Communist social order, where religion is banned from the schools, the ideal of our people? Jews literally are sacrificing millions of dollars on this continent to keep up religious education in order to secure the future of our people. How can an organization that dares say that it represents all of us create the wrong impression among the general community? Is it true that we, Jews, of all people, are opposed to religious instruction?

Of course, the general community does not realize that some of the leaders of the CJC are selfappointed. They are not elected by popular vote to represent us nor have they the right to speak for "*the* Jews". Only the elected representatives of all citizens, municipal, provincial and federal, represent "*the* Jews", along with all other citizens. Thank God the Jews on this continent do not live in ghettos and they do not elect a Ghetto Council to represent them. We are sure that in their brief, the Congress leaders did not think of the possibility that their statement may be used in an election campaign—but they should have thought of it. Also, it seems that these officials still are not attuned to the demands of the new generation, the generation that is dedicated to Judaism and believes firmly in the necessity of building more Jewish Day Schools so that our children remain Jews. This too is being overlooked by Canadian Jewish Congress.

We still hope that those who support the Canadian Jewish Congress will demand that their organization clarifies its position in a manner that will leave no doubt within the general community that *the* Jews are not opposed to religious instruction; in fact, they demand religious instruction, but this religious instruction should be according to the beliefs of each community of faith.

We, Jews, believe that in our generation, more than ever, religion is imperative as a part of the school curriculum.

In fact, in Israel, where the government is run by a Democratic Socialist party, the state has not renounced its official ties with the Jewish religion and Jewish traditions. It did not take into account the suggestions from organizations on the American continent such as the CJC to separate religion from the state. Golda Meir herself said recently:

"We did not come to Israel in order to dispense with Judaism. We came here in order to be Jews".

In the Diaspora, we did not survive for two thousand years to become a secular monstrosity, but the People of Torah. This is our tradition. This is why we have survived. This is how a Jewish organization should present our beliefs. This is the point of view of "*the* Jews".

Reinhold Niebuhr, in memoriam

by Richard Yaffe
JCNS exclusive

JEWS MOURN A FRIEND

It was the mark of the man that when he lay dying, he told his wife that he would like his old comrade-in-arms in many a humanitarian cause to take part in his funeral service.

And so it was that Rabbi Dr. Abraham Joshua Heschel read a psalm at the last rites for the Rev. Reinhold Neibuhr, just as he had done at the funeral of another old Christian friend, Dr. Martin Luther King.

Niebuhr, one of America's leading theologians -- he always denied the appelation or even that he was a theologian -- died in his home in Stockbridge, Massachusetts, on June 1 at the age of 78 after a fruitful lifetime preaching the lessons of the Prophets of old.

He was the architect of a complex religious philosophy which was based on the fallibility of man whose original sin is pride, and whose pretensions beyond the love for God and his fellow man are false and absurd.

In many ways, he was in one camp with those Jewish scholars who see in religion and the worship of God the way to haolam hazeh, to a better "this world", rather than the promise of a world to come. And so he worked in the political arena most of his life to improve the world that is. There he became the mentor of scores of men who, like Arthur Schlesinger, Jr., George F. Kenna, Dean Acheson, McGeorge Bundy and Hans Morgenthau, were the philosophers of the Democratic Party.

His philosophy, if it can be named, was "liberal realism". The goal, he argued, could be brought about not by cynics or utopians but by realists "who understand that nations are selfish and will be so until the end of history, but that none of us, no matter how selfish, can be only selfish".

The art of politics, he once wrote, "consists in directing rationally the irrationalities of men".

Niebuhr himself was active in politics, first as a long-time member of the Socialist Party whose philosophy he later repudiated, and then as an officer of the Liberal Party in New York and of Americans for Democratic Action, as well as of numerous committees dealing with the political, economic and social ills of America.

He was associated with the Union Theological Seminary of America (Protestant) since 1928, as a professor and, in later years, as vicepresident, and it was he who brought Rabbi Heschel over from the Jewish Theological Seminary of America for a year as a visiting professor, the first Jew to hold that position.

His was a theology which brought Jews, as well as agnostics, Catholics and Protestants to him for advice. "Reinie (the nickname by which he was universally known) is my rabbi", a Jew who had come to him for advice smilingly said. Among his many admirers was the late Associate Justice of the US Supreme Court, Felix Frankfurter, who once told him after a sermon: "I like what you said, and I speak as a believing unbeliever".

"I am glad you did", Mr. Niebuhr replied. "I spoke as an unbelieving believer".

He insisted that when the Bible speaks of man as created in the image of God, it means that "he is a free spirit as well as a creature; and that as a spirit he is finally responsible to God". He objected especially to the idea that an acceptance of religion or conversion, could of themselves cure all the world's ills. The remedy, he insisted, lay in social changes spurred by Christian realism. Man could become the agent of history by coming to terms with it and working to alter its environment.

Niebuhr never pretended to be anything but a Christian with a Christian theology, and therefore paid little attention to efforts by others to seek ways to minimise the differences between Christian theology and that of the Jews. And in doing so, he was one of the Jews' staunchest friends, and one of Israel's warmest supporters.

He was, in every sense, a righteous Christian.

LETTERS TO THE EDITOR

IS THE UNITED CHURCH UNTOUCHABLE?

Dear editor,

On May 26th there appeared in the Toronto Daily Star a statement signed by Revs. Long and Moore of the United Church of Canada, supposedly explaining the United Church stance towards the Middle East problem. In your editorial of June 4, you dealt with that statement quite articulately and incisively.

I would like to note that on May 27th I sent a letter to the editor of the Star criticizing the aforementioned statement. To date the Star did not see fit to print my reply to the ministers.

Lest it be thought that the Star refused to publish it for the reason that it is too controversial an issue or that my attack is perhaps too severe, I draw attention to the Toronto Daily Star of April 10th, where they did publish a very similar letter of mine against the Vatican. In said letter I took strong issue with the Vatican's attack on Israel for allegedly changing the status of Jerusalem.

Its contents were no less severe than the present one and though it took about ten days until they printed it, they did do so. But now that there is an attack against the United Church of Canada, the Star enforces a cloudy silence. Does this suggest that the Star still is so establishmentarian a WASPish organ that the Jewish Nation may be attacked, the Vatican may be assailed, but the United Church is an untouchable sacred cow?

Following is a rough copy of the letter sent to the Star:

The statement by Revs. Long and Moore outlining the United Church position on the Middle East (Star, May 26) is a masterful way of using two columns of 16 inches each while avoiding all pertinent issues. If they state anything of consequence, it is that which was left unsaid.

(1) The self-admitted problems of misunderstandings about the United Church position vis-a-vis Israel do not arise from the fact that "the church body is not an authoritarian organization that demands uniform acceptance of official positions". It can readily be understood and accepted that individual ministers and laymen are entitled to their individual positions. But when statements or letters appear in the media over the signatures of officials of the church who make sure to affix their full titles and offices in the church rather than their personal names alone, it is unavoidable that the impression is created that the statements in question are official policy.

I am ready to believe that such statements, for better or worse, are personal views, but obviously their authors consciously intend to add further implications. And this is certainly something that the General Council or its executive can prevent but has failed to do as yet. Thus, if alleged misunderstandings do arise, the United Church has no one to blame but itself.

(2) The Revs. Long and Moore reject as erroneous the most serious charge in relation to the Six Day War, that "in those tragic days when Israel faced destruction and its people annihilation" -- the Church was silent (awful shades of the Nazi era so many would like to forget). To counter this accusation and reinstate their moral standing, Revs. Long and Moore curiously refer to a resolution adopted by the General Council of the United Church on June 16, 1967. In other words -- the church did speak up, namely one whole week after the war and crisis were fully over and parts of past history! What kind of a reply is this?

To make matters worse, they compound the irrationality of their stance and add insult to injury by referring to, and quoting, that notoriously one-sided resolution. For of the six points in it, five have the audacity to demand (sic!) unilateral actions by Israel to appease the Arabs (including full withdrawal to the original borders), while the sixth faintly urges "efforts to persuade the Arabs to recognize the existence of Israel".

A cynic may easily be led to suggest that this 'humanitarian resolution' puts the church's silence into its proper historical and psychological context. If it would not be too horrendous an implication to entertain, he might even suggest that the church intended to speak out on June 16th in any case, regardless of the outcome, drafting an alternative resolution expressing profound grief in the face of genocide and politicide.

Isn't it rather strange and indicative that, for example, in that resolution the United Church should suddenly demand the internationalization of Jerusalem now that it is back in Jewish hands? No such demands were heard during the 20-year occupation and annexation by Jordan with its malicious destruction and attempted obliteration of all Jewish traces!

The official statement (if it is one) by the Revs. Long and Moore is in no way helpful in correcting the present state of suspicion and mistrust or misunderstanding. If indeed the divisive and suspecting relationship between the Jewish Community and the United Church results from a lack of understanding and communication as alleged, it is about time that the United Church issue a clear and explicit statement on exactly where it stands in relation to the State of Israel and all the issues related thereto.

With all due respect, the Revs. Long and Moore, as well as the General Council and all others concerned, probably know themselves that their would be recommendations for peace-settlements and similar platitudinous resolutions are trite and meaningless exercises in self-aggrandizement that bear no relation to reality. They are of no practical consequence whatever, except to reveal conscious or sub-conscious undercurrents of their authors.

I. Jacobson
Toronto

BELGIUM AND KAHANE

Dear editor,

With reference to the conference on Soviet Jewry held at Brussels a few months ago, and the arrogance and ineptitude displayed by the "establishment" comprising B'nai B'rith and the American Jewish Congress and its Canadian counterpart, with regard to Rabbi Kahane, you will recall that these officials vehemently denied having had anything to do with Rabbi Kahane's deportation from Belgium immediately after his arrival.

In order to get at the truth as to the circumstances leading to this unprecedented action on the part of any government, I wrote to the Belgian authorities asking for an explanation, and now enclose a photostat of their reply.

You will note, in the third paragraph, it is stated that the organizers of the Conference had notified the Belgian authorities that they had stationed security guards around the building to prevent Rabbi Kahane's entry. Hence, it is obvious that when the Rabbi arrived and announced his intention of addressing the gathering, the Belgian Minister of Justice felt forced to expel him before a disturbance of the peace took place. It seems clear that in view of the notification of the managers of the conference, the only logical step the authorities could take would be to prevent the clash.

I think this calls for editorial comment. It is high time the masses comprising world Jewry thoroughly repudiate the "redel-fuehrers" the Wexlers, the Shecters, and the minor "machers" who have appointed themselves as our leaders.

Samuel Bernstein,
Toronto

Text of the communication from Count de Borchgrave, Belgian ambassador to Canada follows:

"Dear sir,

"Referring to your letter of April 14, 1971 and after the matter has been brought to the attention of the Foreign Ministry, I have the honor to inform you that on the 24th February 1971 the Belgian Ministry of Justice has delivered a statement in which it is said:

'M. Meir Kahane, President of the American Jewish Defense League, entered Belgium on February 24, 1971, with the intention of participating at the World Conference of the Jewish communities.

'The organizers have announced that M. Meir Kahane is not a member of the congress they organize and that their security service has strict instructions as to prevent him from penetrating the Palais des Congres (Congress Palace), apprehending that he will disturb the peace.

'Interrogated by the Belgian authorities, he insisted on taking the floor at the World Conference of the Jewish communities.

'Furthermore, the statement adds to this that consequently the Minister of Justice felt forced to expel him temporarily from the Belgian territory.

'I hope this piece of information will put an end to your worries about this regrettable incident."

TALK OF THE TOWN

by Aaron Morris

PROTEST CEMETERY NEGLECT

The commandment to honor parents is one that demands constant attention, not only during life, but even after death has called our loved ones to their eternal rest. Hardly a day passes by, but that we are reminded of them, and the Kaddish and memorial prayers or the yahrzeit candle are mere symbols of filial love.

It is, therefore, distressing when we hear of hooliganism at our cemeteries; when stones are overturned or defaced. But is shameful when we, ourselves, are neglectful of our responsibilities to such an extent that the final resting places of those we cherished in life are left untended and uncared for.

The Canadian Jewish News has received complaints regarding the Bathurst Lawn Cemetery on Bathurst Street, in that its general state requires attention. A complete lack of any kind of uniformity in the memorial stones creates a pattern that is, at once, uneven and ugly. But this is perhaps only a matter of taste.

What is of greater concern is that some of the stones are leaning and in danger of collapse, and there is free access from the rear of the apartment buildings overlooking the cemetery, to all who wish to take a "short cut" across Bathurst Lawn.

USED AS PLAYGROUND

Children on the way to school use the cemetery as though it were a public thoroughfare, and many more play hide and seek there, running across graves and standing on or jumping over the stones.

A very tattered fence and a few young thin trees are no obstacle for the hundreds of youngsters who use the Lawn as a playground every evening.

The authorities concerned will doubtless wish to preserve the dignity, not only of Bathurst Lawn, but of those who have been laid to rest there and whose memories we cherish.

SERMON FOR THE WEEK

GOOD AND EVIL

See how the land is that they dwell in, whether it is good or bad. . .(Numbers 13:19).

Ten of the twelve scouts sent by Moses to reconnoiter the land, reported that the prospects were poor. They failed to see the good despite the fact that they brought back a cluster of grapes so large that it had to be carried on a pole over the shoulders of two men.

The Chief Rabbi of the Holy Land invariably welcomed every visitor with the words: "The Lord bless you out of Zion so that you may see the good of Jerusalem all the days of your life" (Psalm 128:5). He then explained that there are some things in the Holy Land that may not seem to be so good, but those who look for the good will find it.

He told the story of a beggar who called on Gershon, a wealthy Jew, and asked him for alms. Gershon asked him where he was from. When the beggar told him he was from Wilna, Gershon exclaimed: "Wilna! I was born in Wilna and I studied there. How are things in Wilna?"

"Very good," replied the beggar. "The Synagogues and schools of learning are flourishing."

Gershon, overjoyed at hearing this, gave the beggar ten rubles. The beggar thanked him and left.

Outside the house, he met another beggar who asked him how the rich man treated him.

"Generously. When he heard I was from Wilna, his native city, he gave me ten rubles."

The second beggar then went in and told Gershon that he was a native of Wilna.

"I, too, come from Wilna," said Gershon. "How are things there?"

"Not so good," replied the beggar. "There are many taverns, gambling houses, cabarets and much immorality."

"Is that so?" remarked Gershon. And he gave the second beggar half-a-ruble. Crest-fallen, the second beggar said: "The other fellow and I are both from Wilna. How is it that you gave him ten rubles, and me only half-a-ruble?"

"Ah!" said Gershon. "The other one spoke of Synagogues and schools of learning. Evidently he had been in those places. You tell me about taverns, cabarets and gambling houses; evidently you must have frequented them. So all you deserve is half-a-ruble."

"So," continued the Chief Rabbi, "there is good and bad in every place. Whatever you see depends on your attitude and what you are looking for. Look for the good in people and learn to judge every man in the best possible light."

FROM HEAVEN ON YOUR HEAD, by Dr. S.Z. Kahana, adapted by Rabbi Morris Silverman. By arrangement with Hartmore House, Hartmore House, Hartford, Conn.

BOOKS OF THE WEEK

by Dr. Arnold Ages

CANADIANA

POWER CORRUPTED: THE OCTOBER CRISIS AND THE REPRESSION OF QUEBEC. Edited by Abraham Rotstein. New Press. 127 pp.

The time has come now for post-mortems. Eight months after the dramatic confrontation between the FLQ and the governments of Quebec and Canada the public is now being treated to a collection of essays and books analyzing the crisis.

Peter Newman of Maclean's magazine was among the first to offer his version of the events surrounding the kidnapping of James Cross and Pierre Laporte. His view was that the government's handling of the situation was not only inept but autocratic as well. Newman saw the invocation of the War Measures act as a concerted attempt on the part of Canadian federalists to sabotage separatist aims in Quebec

QUASI-HYSTERICAL

New Press, a Toronto publishing house that specializes in pushing, what in my opinion, is a quasi-hysterical form of Canadianism (the house that published Mathews horrendous essay on the "Americanization" of Canadian universities) -- has now brought out a collection of essays which is largely supportive of the Newman view of the FLQ crisis.

Featuring contributions by journalists such as George Bain and Ann Charney, poets like Al Purdy and Eli Mandel and a platoon of able writers such as Dave Godfrey, Gad Horowitz and George Woodcock, this book purports to prove that the imposition of the War Measures Act in 1970 was a mindless strategem conceived by the Trudeau government in order to stifle legitimate separatist sentiment in Quebec.

The quality of the essays is wildly uneven ranging from George Bain's insipid rehearsal of the kidnapping and its aftermath to Professor Donald Smiley's often pedantic (but at least objective) treatment of the theoretical issues involved. The poems by Al Purdy and Eli Mandel are execrable -- proving once again that when aesthetics are subordinated to political ends, art suffers.

ANARCHISM AND VIOLENCE

The most incisive piece in this book is George Woodcock's "Anarchism and Violence." Although there is much in this paper that deserves criticism, Woodcock's literary style is so far above that of his colleagues that it merits not only close attention but praise. In addition, although he is a writer by profession, Woodcock appears far more knowledgeable about political trends in Quebec (and how they relate to history) than the professionals represented in the same volume.

Alan Borovoy, the competent legal counsel for the Ontario Human Rights Commission, uses the occasion of his contribution, to dredge up all the issues he has been concerned with in his passionate advocacy of absolute civil rights for Canadians. Thus in a book dealing with the October crisis, Borovoy has a tendentious piece on the Hate Literature Bill in which he has the matchless poor taste to suggest the possibility of an analogy between Nazis and Jews who hate Germany. Really, Alan!

OFFENSIVE PARALLELS

The same offensive parallels are drawn by Montreal journalist Anne Charney in her "From Redpath Crescent to Rue des Recollets," by far the nastiest piece in this collection. Miss Charney not only has the effrontery to suggest that the FLQ demands were eminently reasonable ("the grievances it enumerates are often real") but posits a similarity between what happened to the Jews of Germany and French-Canadians in 1970.

"Like the 'Aryan' Germans of the 1930's, the English in Montreal, saw no anomaly in carrying on their lives as usual while a significant number of their fellow citizens lived in fear of the midnight knock on the door. The rationale was of course, that if they were innocent, they had nothing to fear." In Miss Charney's exegesis, the English are the "Aryans" and the French-Canadians are the Jews. Her analogy, of course, doesn't hold water. In order for it to be remotely accurate both the prime minister of Quebec and of Canada would have had to be English Canadians.

WITHOUT COMPASSION

But there is no point looking for logic in Miss Charney's diatribe, nor in the other essays in this book which is a fiercely partisan critique of the Federal government.

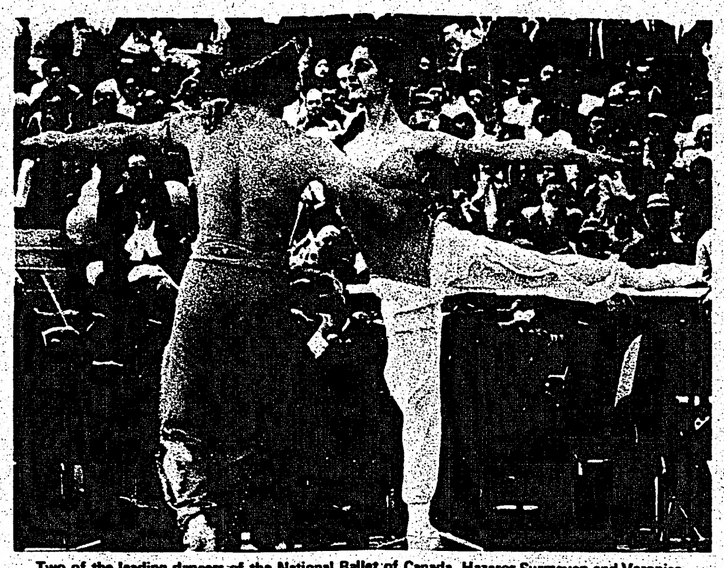
And just as there is no logic, there is no compassion. This reader searched this volume, hoping to find some expression of the horror associated with the murder of Pierre Laporte and the kidnapping of James Cross. With one minor exception (one essayist described Laporte's murder as monstrous) there was a lamentable absence of feeling or understanding for the fate of the victims of the FLQ conspiracy.

SHORTER NOTICES

I had hoped to devote a full review to Mordecai Richler's new novel ST. URBAIN'S HORSEMAN (McClelland and Stewart) but on reading it I came to the sad conclusion that the work doesn't merit serious consideration.

The publishers call it a surrealistic work. More accurate would be to say that it is confused, inchoate, poorly organized and sloppily written.

The sexual adventures of a Montreal boy who has made good in London's entertainment industry do not make good reading.



Two of the leading dancers of the National Ballet of Canada, Hazaros Surmeyan and Veronica Tennant, are seen performing the pas de deux from the ballet Le Corsair at The Forum outdoor amphitheatre at Ontario Place. They and other members of the National Ballet, under the direction of Celia Franca, will appear at Ontario Place in a 13-week series of Wednesday evening performances at The Forum, starting June 16.

the lively arts

THEATRE MUSIC FILM

by B. COHN

THE CONVERSION OF PHILIP ROTH

Since you can get Philip Roth to the theater but you can't make him write for it (so far, anyway), his good friend Larry Arrick is doing it for him, writes the New York Times. Last summer Arrick showed East Hampton, L.I., and Roth, too, what he'd done with three of Roth's stories. Under his direction, the Yale Repertory Theater acted Arrick's Story Theater-type version of "Conversion of the Jews", "Defender of the Faith" and "Epstein," and hardly had the curtain came down when some 15 producers were on their knees waving pens and pleading.

The one who finally succeeded in moving Arrick's pen to a contract was Robert Louis Livingston who exuberantly announces that he'll bring the production to Broadway in the fall, to either the Booth, Royale or Plymoth. You need to know, also, that the lineup will be somewhat altered. Instead of "Conversion of the Jews", Arrick has substituted Roth's "Eli, the Fanatic", a story that several times in years gone by has been sought for production. Only then the thinking was to do it in terms of conventional dramaturgy.

Those who missed the first hurrahs at the John Drew last summer should note that Arrick's approach takes the form of an extension of the Story Theater form being seen these nights at the Ambassador. However, instead of the fairy tales and myths with which Paul Sills is toying, Arrick feels he is exploring the possibilities of using the "idea of form" to bring literature to the stage "without adapting it or changing the source".

A parenthetical footnote would include the fact that Sills and Arrick are old friends and colleagues, with a relationship going back to their Chicago days; that it was Sills who introduced Arrick to the Story Theater idea.

So far, the only casting Arrick has done is to tag Lou Jacobi for the title role of "Epstein", about a middleaged, middle class man who becomes involved in an affair and the consequences that ensue for him physically and mentally. Jacobi also will have a role in "Eli, the Fanatic".

SUMMER CONCERTS

The Faculty of Music of the University of Toronto has announced two series of concerts for the coming season, and an additional "Special".

The Thursday Evening Series will begin on October 28th with a slightly different flavor from previous years. The gifted French pianist Jacques Loussier and his equally talented Trio "Play Bach" -- a swing interpretation showing flittering technique, while retaining respect for the great composer. The second concert introduces the John Alldis Choir of London to Toronto audiences on November 11th, England's leading chamber choir comes to Canada for the first time, after many recordings and appearances with European and English Festivals.

On December 9th the Early Music Quartet returns, from Munich. They perform a program of the late Medieval and Renaissance periods for voice, bowed and plucked instruments and winds, with authenticity, precision and affection for the music.

Additional announcements will follow.

Elie Wiesel's new opus magnum

by Gabriel Ray

A WITNESS OF HORROR

Elie Wiesel's collection of tales and essays entitled "One Generation After" (just published) is not only his final summing-up of the Jewish and human condition 25 years after liberation from the Nazi death camps of which he himself is a survivor.

If he is to be believed, this latest book, his tenth, also marks his own liberation from the nightmare of the "dark kingdom of Auschwitz", the central theme of all his writings.

Elie was not yet 16 when, in the spring of 1944, he was taken from his native Hungarian townlet in the Chasidic belt of the Carpathians, to Auschwitz and then Buchenwald, where his parents and sister perished. He himself was saved by the arrival of the American Army and brought to Paris, which became his literary homeland, though he is a citizen of the United States, with a wife and a home in New York from which he regularly commutes to both Israel and France.

Although even now Wiesel firmly believes that "no one has the right to speak for the dead" -- that "by its uniqueness, the holocause defies literature" -- he has, in fact, written virtually about nothing else. Ever since his first book "Night" appeared in 1958, all his works, (most of them written in French) have, in one way or another, been devoted to the single subject of Jewish survival, even amid the holocaust.

AFTER THE HOLOCAUST

For even his moving "personal report on Soviet Jewry" (called "The Jews of Silence'), the first comprehensive account of the remarkable renaissance among the young, and his more recent masterpiece "A Beggar in Jerusalem", dovetailed with his main preoccupation -- the Jewish condition after the holocaust.

Wiesel, who has been described both as "the messenger of the dead" and "the courier from the holocaust" never saw his task as the unravelling of the mystery of Auschwitz, for this he believes impossible.

"To succeed, one would have had to question many executioners and many of the dead. The former have escaped long since, the latter are still without graves".

He therefore saw his own role rather as that of the surviving witness. But so immense was the event that even "the storyteller who sees himself essentially as a witness" has to face what Wiesel calls the dilemma and the drama of "the messenger unable to deliver his message. How is one to speak of it, how is one not to speak of it? Certainly there can be no other theme for him: all situations, all conflicts, all obsessions will, by comparison, seem pallid and futile. And yet, how is one to approach the universe of darkness without turning into a pedlar of night and agony?"

THE FACE OF AUSCHWITZ

With his latest book, Wiesel intends to close the chapter of night and agony. Even before it was published he said in an interview that "from now on, I shall write other things -- or perhaps the same things in different disguises. . .The holocaust will remain present -- present, perhaps, by its very absence -- yet without becoming visible".

He now adds: "The era of the moon opens at the very moment that, reluctantly, the age of Auschwitz comes to a close. Still, though we already know the secret face of our satellite, we will never fully know the other face of Auschwitz. . .The ghosts will have to accept the inevitable. Soon there will be no one left to speak of them, no one left to listen".

Wiesel, who is a Chasidic mystic as well as a universalist intellectual, deeply believes that next to the giving of the Torah, the holocaust was the most important event in the history of mankind. It was Auschwitz that paved the way to the horrors of Hiroshima, Biafra, East Pakistan and which keeps the world on the edge of destruction.

EXPERTS ON SURVIVAL

During his visit to London recently he said that the tremendous interest which the non-Jewish world was showing of late in Judaism and all things Jewish -- the new translations of the Bible Talmud and Zohar; the popularity of Jewish books, Jewish plays, the adoption of Martin Buber as a universal prophet -- were all due to a feeling that the traditional Jewish condition has become relevant to the general condition of mankind as a whole.

"For 2,000 years Jews have always lived on the edge of extinction and yet have survived. Now that all mankind finds itself on the same edge and does not seem to know what to do about it, it is turning to us, the experts in the art of survival, for the key".

DESERT PAPER

Beersheba, (JCNS). - The Beersheba News is Israel's first local newspaper. It is published monthly by Mr. Itzhak Shatil who said that its 5,000 copies were distributed free.

The newspaper was maintained by its advertising revenue which, Mr. Shatil claimed, proved the vitality and development of the Negev capital.

In an interview to mark the fourth anniversary at the weekend of the Six-Day War Major-General Yeshayahu Gavish, the wartime commander of the southern front, told the newspaper that Israel should not withdraw an inch from the Suez Canal before peace was secured.

Moscow blackmails Jewish pianist

Haifa, (JCNS). - Colonel Pavlovsky, the KGB chief in Riga, has boasted that the long hand of the Soviet secret police can reach Soviet Jews who have emigrated to Israel, and has implied that the Soviet secret police are operating there.

This was stated by Mr. Yuri Kagan, a 27-year-old Soviet-Jewish pianist and a close friend of the four Jews sentenced to jail terms in Riga last month, when he arrived in Haifa recently.

Mr. Kagan, who was given five days to leave the Soviet Union, said that Pavolvsky's last words to him were: "If you indulge in anti-Soviet propaganda in Israel do not be surprised if you become the victim of a car accident when you get there".

Earlier Mr. Kagan was arrested for oganizing a sit-in demonstration and writing letters in protest against the Riga trial in which Miss Ruth Alexandrovich, a 23-year-old nurse was sentenced to a year's imprisonment.

Also detained were Mr. Isay Averbukh, Miss Alexandrovich's fiance, and Mr. Misha Neuberger.

Mr. Kagan, who received a three-year deferred jail sentence in 1969 for alleged anti-Soviet activities, believes that the Soviet authorities let him go because they considered him a trouble-maker, inciting Jews to civil disobedience.

Israeli CBC film

Host John Kastner and producer Ron Gordon of CBC Radio's Saturday program, Action Set, have just returned from a 17-day trip to Israel where they spent some time interviewing young kibbutz workers, soldiers, Canadians working on archeological digs, former Prime Minister David Ben-Gurion, and others who make their home in this relatively young state.

The results of their fact-finding tour are being heard as a three-part essay on modern youth in Israel on Part II of Action Set, broadcast at 11:03 a.m. EDT June 12, 19 and 26.

toronto after dark

NEW REVUE AT THEATER IN THE DELL

A new revue will follow "Oh Coward!" at Theater in the Dell mid-June after "Oh Coward!" closes it's record-breaking run. The as yet unnamed revue will feature five performers and is being produced by performers Don Cullen, Roy Wordsworth and former ad man freelance writer Geoffrey Hine.

The performers are the three producers and two actresses -- Carol Robinson, former member of The Dirty Shames who left Canada to form Chicago Second City, now being lured back here from her permanent home in Woodstock, New York; and Rosemary Radcliffe, the review actress whom Torontonians first met on CBC TV's Sunday Morning and who spent last season with the Neptune Theater in Halifax.

Wordsworth was also closely associated with the Bohemian Embassy and was one of the performers in the Dave Broadfoot revue "Squeeze" which ran in Montreal for eight months.

OH COWARD! RECORD 470 PERFORMANCES

After a run of one year and one month, Oh Coward!, the hit cabaret revue will hold its final performance on June 19, 1971 to a sold out audience for a record run of 58 weeks and 470 consecutive performances.

The entertaining potpourri of Coward material, conceived and directed by Roderick Cook has firmly established itself as the holder of the Canadian Long Run record. Hair had 428 shows; Oh Coward! topped this by more than 40 performances.

Even more startling is the fact that the show closes to sell-out business and probably could have continued all summer if any of the stars of its 3 companies were available.

1971 TORONTO SUMMER MUSIC FESTIVAL

The Council of the City of Toronto, through the Department of Parks and Recreation, in conjunction with the Toronto Musicians' Association, through a grant from the Trust Fund of the Recording Industries and the Toronto Daily Star, are pleased to announce the following programmes:

PROGRAMME FOR JUNE 20TH TO JUNE 24TH

SUNDAY, JUNE 20TH
2:30 p.m. High Park — 411 Squadron Mobile Command Band; Guest—Miss Helen Murray
2:30 p.m. Kew Gardens — 48th Highlanders Military Band; 48th Highlanders Pipes & Drums Band
5:30 p.m. High Park — Organ Recital: Ronnie Padget
7:30 p.m. Willowvale Park — The Jimmy McDonald Variety Show
7:30 p.m. Earlscourt Park — The Johnny Lombardi Variety Show
7:30 p.m. Greenwood Park — The Dave Black Showband of America

MONDAY, JUNE 21ST
8:30 p.m. Ramsden Park — Square Dancing: Bob Scott & his Orchestra

TUESDAY, JUNE 22ND
8:00 p.m. Allan Gardens — 411 Squadron Mobile Command Band
8:30 p.m. Withrow Park — Square Dancing: Bob Scott & his Orchestra

WEDNESDAY, JUNE 23RD
12:15 p.m. Nathan Phillips Square — The Benny Louis Big Pop Show Band
7:30 p.m. Monarch Park — The Jimmy McDonald Variety Show
8:30 p.m. Eglinton Park — Benny Louis Orchestra
8:30 p.m. Riverdale Park — The Linda Kent Show

THURSDAY, JUNE 24TH
8:00 p.m. Nathan Phillips Square — The Johnny Lombardi Show
8:00 p.m. Forest Hill Memorial Park — The Russ Little Band
8:30 p.m. High Park — Square Dancing: Bob Scott & his Orchestra
8:30 p.m. Kew Gardens — Square Dancing: Al Aylward & his Orchestra

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TORONTO OBITUARIES

BUCKLER, DAVID NATHAN. - On June 7th, late of 240 Criole Parkway.

DAVIS, LOUIS. - On June 14th, late of 5 Killarney Rd.

DUBIN, WILLIAM. - On June 12th, late of 2700 Bathurst St.

KLEMENT, FRANCES. - On June 8th, late of 650 Eglinton Ave. W.

LANGER, MORRIS. - On June 12th, late of 33 Park Hill Rd.

LEIBOVICI, RUHLA. - On June 8th, late of 3560 Bathurst St.

NUSSBAUM, ROBYN. - On June 8th, late of 44 Robingrove Drive.

WEINTRAUB, AARON. - On June 12th, late of 35 Almington Ave.

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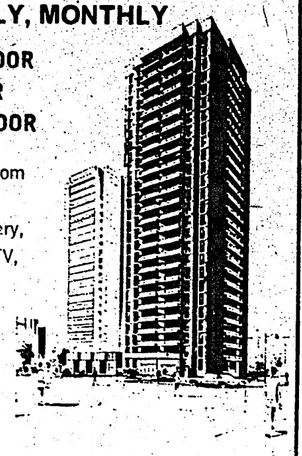

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MONTREAL OBITUARIES

ADELSTEIN, IDA. - (COHEN). On June 5th, late of Montreal.

AMBER, MAX. - On June 8th, late of Montreal.

BURKO, HARRY J. - On June 10th, late of Montreal.

CHAD, (CHADATZNIK) ROSE. - On June 3rd, late of St. Laurent.

COHEN, HENRY. - On June 3rd, late of Montreal.

EIN, JOSEPH. - On June 6th, late of Westmount.

FRIDHANDLER, SAM. - On June 3rd, late of Montreal.

GLASSMAN, ISSIE. - On June 8th, late of Montreal.

GOLDBERG, LOUIS. - On June 6th, late of Montreal.

JUTRZENKA, MOISEH MICHAEL. - On June 8th, late of Hampstead.

KANEVSKY, MAX. - On June 7th, late of Montreal.

KORNITZER, SAM. - On June 4th, late of Montreal.

LIPSON, RUBY. - On June 7th, late of Montreal.

PRESNER, ROSA. - On June 3rd, late of Montreal.

ROTHSTEIN, ALTER. - On June 8th, late of St. Laurent.

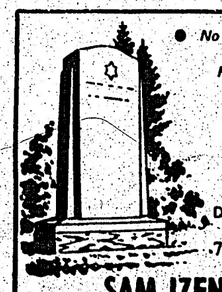
SCHAFFER, JACOB. - On June 7th, late of St. Laurent.

SCHEER-SIROKY, PAULINE. - On June 2nd, late of Montreal.

SILVERMAN, ANNIE. - On June 6th, late of Montreal.

SLABOTSKY, ADELE (ALTER). - On June 10th, late of St. Laurent.

TENDLER, MANIA. - On June 10th, late of Montreal.



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Box 3617, the Canadian Jewish News, 3433 Bathurst Street, Toronto 19, Ont.

UNVEILING

ZOLTEK, ADAM. The unveiling of a monument to the memory of the late ADAM ZOLTEK, husband of Dorothy, beloved father of Rose Rena, will take place on Sunday, June 20th, 11:00 a.m., at the Mount Sinai Cemetery, Wilson Avenue, Farband section.

ISAAC W AUFGANG

The dedication of a monument to the memory of the late ISAAC W. AUFGANG beloved husband of Esther, loving father and grandfather, will take place on Sunday, June 20th, at 12:15 p.m., Roselawn Cemetery, Eitz Chaim section.

SUMMER HELP WANTED

Business couple requires reliable woman or mature student for cottage - Lake Simcoe; for July only; two children 7 and 8. Call days - EM 3-8215; evenings and weekends - RU 2-6674.

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Experienced man for general insurance; independent company in Alberta; good future; excellent wages; profit sharing; reference required. Reply box #3614, The Canadian Jewish News, 3433 Bathurst Street, Toronto 19.

Congregation Machzikei B'nai Israel, 279 Dovercourt Road, is looking for a cantor for the High Holidays. Call 782-5054 or LE 4-1313.

DUPONT - DUFFERIN. Bookkeeper, female, Accounts receivable experience necessary. Call 532-9511 or 532-6360.

Wanted male companion for elderly Jewish gentleman. Share home. Phone 223-0702 or RU 3-7288 after 7:00 p.m.

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BIG CEDAR POINT. 3 bedrooms; furnished, excellent area for children; Jewish community; reasonable; 1 month July or August; call 781-0361.

Cottage available for July and August, Gravenhurst area. All conveniences; with group of other cottages already rented. Call 789-3620, Mrs. M. Chaikof.

BELLE EWART. Lakefront. Three bedroom cottage; all conveniences. Call till 6:00 p.m. - EM 8-2973. After 6:00 p.m. RU 2-0302.

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WHEN TRADITION PREVAILED

by Jacques Maleh

Among the many refugees from Spain who settled in Egypt after 1492 was a 13-year-old boy, a descendant of a distinguished Sephardi family and already a promising scholar. His name was David ibn abi Zimra and he was destined to become a leading figure in Egyptian Jewry and to achieve the highest rank among Talmudic scholars of his time.

David was born in the Kingdom of Castile, in north central Spain, in about 1479, and his unusually long life (he is said to have reached his 95th year) included a long period of residence in Egypt. It ended in the land of Israel.

BECAME CHIEF RABBI

As a Chief Rabbi and Nagid he became one of the pillars of Jewish life in Egypt and was considered by his contemporaries as a Meo Hagola (Light of the Exile) and as Ner Israel (Light of Israel).

He left the imprint of his knowledge, wisdom and science on the Jews of Egypt. His influence was still manifest until less than 20 years ago -- when the last luminary of the community, Rabbi Haim Nahum, was still alive and the Nasser regime had not yet dispersed the community after the 1956 Sinai crisis.

Rabbi ben Zimra left a large number of responsa dealing with a variety of subjects on which rabbis and communal leaders all over the world had sought his advice.

No scholarly study of Rabbi ben Zimra's responsa had, to my knowledge, previously been undertaken. It is gratifying that such a study has now been carried out by Dr. Israel Goldman, the rabbi of Chizuk Emuno Congregation in Baltimore.

The book, entitled, "The Life and Times of Rabbi David Ibn Abi Zimra", has just been published by the Jewish Theological Seminary of America, New York, with an introduction by Dr. Louis Finkelstein, the Seminary's chancellor.

It is not intended for specialists only.

TRADITION VS. HALACHA

It throws much light on the general life of the Egyptian community, as well as its religious observances.

I was, for instance, amazed to discover that already in the sixteenth century, a rabbi, considered by the scholars of his time as an "Eagle of the Synagogue" like Maimondies before him, could have given minhag (tradition) priority over the halacha (rule of law).

Dr. Goldman observes that Rabbi ben Zimra often repeated in his responsa the rule that "A minhag can invalidated a halacha." In one instance he found many reasons why a certain minhag should be forbidden, yet he admits: 'I am compelled to sustain that minhag'. The deciding factor was: 'They (the community) have the minhag of their forefathers in their hands and that is law'."

ALARM CANADA ABOUT THE SUDAN

(cont. from page 1)

Concerned that the remaining Black African population inside the Southern Sudan is living equally as refugees hiding constantly from Arab armies.

We members of the African Student Association, the Afro-American Student Association and other citizens of the University of Minnesota and surrounding Colleges by an action of its general assembly during "Africa Week", calls upon the United Nations to undertake immediately a formal investigation of the situation of the Black Africans in the Southern Sudan, with special attention to the denial of their political, civil and religious rights and liberties.

Calls upon the organization of African unity to intervene immediately to end the genocide and sufferings of African people of the Southern Sudan.

Urges the OAU to realize that Africa is its people before it is the government, the continuous killing of the Black African people of the Southern Sudan by the Northern Arabs and the silence of Black leaders of African countries who are members of OAU makes meaningless the concept and notion of African unity and independence.

Calls upon OAU and heads of the Black African states and governments to recognize what seems to us a double standard with which the Arabs are dealing with them in the "OAU" conferences where the Arabs suppress any discussion and mentioning of the Sudan racial, political, social, economical and cultural war in the Sudan on the pretext that it is an internal issue; while at the same time these very same Arab heads of states turn around in their exclusive Arab League of Nations conferences to discuss and act as a war cabinet against the Black African people of the Southern Sudan.

Urges that the High Commissioner for refugees, the World Council of Churches, the Red Cross, and other humanitarian world relief aid againcies become more concerned with the humanitarian plight of the African civilian population of the Southern Sudan.

Calls upon all peace loving nations and people of the world to support the just cause of the Black people of the Southern Sudan.

Suggests that the OAU and UN establish a peace-keeping force to restore to the Black Africans of the Southern Sudan appropriate political, economical, civil and religious rights consistent with UN Human Rights Charter.

Condemn a geographical forced unity which is maintained by force of arms.

Condemn the Khartoum Arab government's denial to the Black African people religious, cultural, linguistic and political diversity and heterogeneity.

Condemn the actions of the Arab government of Khartoum for its intimidation, burning, imprisonment, public execution, arbitrary arrests, murder, arson and campaign of terror and genocide of the Black people of the Southern Sudan.

Condemn the participation of foreign, imperialistic countries, namely the Soviet Union, East Germany, Red China and other Communist Block nations.

Condemn the ganging of Arab league countries, namely Egypt, Libya, Syria, Algeria and other Arab nations on the Southern Sudan African people.

Representatives of American blacks confirmed to this reporter all accusations made by Domenic A. Mohammed. So did the representatives from Kenya and Ethiopia.

A group of Canadians, including University professors who visited Black Africa, are now undertaking to create a Committee here in support of the Black students.

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We didn't let you know that Mrs. Feffer moved from Pitt Avenue to Ritz Boulevard. Nor did we print that Mrs. Saltz is vacationing in Jamaica

In these historic days, The Canadian Jewish News will continue to report facts and analyze the march of events so that you may read what is important and relevant to your own life and the future of your children

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the lighter side of Israel

By EPHRAIM KISHON

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IS ANWAR JEWISH?

When he stepped into Gamal's shoes he contorted us with laughter. What could one expect from such a swarthy personality, we said to ourselves, what could a politician do who had such a marked squint and a first name which looked like a truncated month: Anwar? At the time we did not realize that the stupidity shining in his eyes is calculated down to the last gaucherie, that because of this he convinced his colleagues to elect him President. The moment he sat down in the "Rais" chair his eyes straightened out miraculously, and ever since he keeps surprising us with his nimble footwork.

It's high time we acknowledged a fact of life: Anwar is as smart as the Rabbi of Lvov and frightfully efficient. The other day he fired half his government; before long he'll install a completely new engine. And he has also got an extremely good looking wife at home.

Anwar is wise to the secret that there is no need to fight the Israelis: time, the Americans and the income tax will do the job. Anwar is also a highly skilled bird trainer; for the hawks, all his mouthings about peace are only tactics for preparing war; for the doves his sabre rattling is simply a trick for speeding peace. He is a nice mixture of Abba Eban and Menahem Begin with a dash of Yeshayahu, M.K. He builds socialism basing himself on the Koran, talks of civil rights and in the same breath praises the Soviet Union, squints in three directions at the same time and plays the fiddle. And his wife is such a smasher, but we mentioned that before.

* * *

Personally we started respecting Anwar early last February, when he won over for the first time all the world's flexible minds with his liberal declaration:

"All right, we're willing to open the Canal, provided the Jews undertake to withdraw to the old borders. . .!"

So help me, there is something in Anwar. Isn't he by any chance of Jewish origin?

Because his wife is. It is said that he is the only man in the area Sisco is afraid of. Their last talk in Cairo went like this:

Anwar: The Egyptian people is fully prepared for war, sir. Our army is ready to cross the Canal tomorrow with all the heavy equipment, and I can promise you that within three days not a trace of it will be left.

Sisco: I beg your pardon?

Anwar: Yes, yes, this time the Zionists will give us such a beating that the Russians will have to intervene with full military might in order to save us; you can bet your last shirt on that. So I ask you, are you ready for a nuclear confrontation with Russia?

Sisco: Wait a minute, that's not certain. You might win.

Anwar: You think we'll make such a fatal blunder, sir? We'll suffer such a defeat that even our grandchildren won't get over it! You'd better surrender without fuss. . .

And thus the State Department had to raise its hands. And our animal instinct tells us that the Russians too are nowadays on the verge of an interim nervous breakdown and for the very same reason. You can't do a thing against such flexibility. Our Anwar has more brains than all the Revolutionary Council officers together, with Arafat thrown in as a bonus. We, his sworn enemies, take off Rogers' hat to him. After all, it is no fun to play all the time against beginners. A matched opponent gives one much more pleasure, right? He is simply gifted, that man Anwar; he's the Egyptian Golda, and just as much of a man as she is.

ONLY IN TORONTO

by George

"FUNNY YOU DON'T LOOK JEWISH"

Etta thought I reminded her of someone. She couldn't place who! -- I kept on reading my book.

Scheduled departure time was quickly approaching and no effort had been made for the final security check. This takes time; some travellers were becoming a bit apprehensive.

All the good-bye's had been said, and though it was not a charter flight, many had one thing in common. Most were Jewish -- and all had a common destination. Various groups had planned single itineraries. I belonged to none and to all.

Time slipped by, and the camaraderie engendered by the waiting soon took hold. Spontaneously all were talking at once. I put away my book and joined in.

Soon Etta turned to me -- a radiant beam in her eye. "Are you Lillian; Is your name Lillian?" she said; "LILLIAN" I said; -- "You look so much like Lillian."

She had obviously met Lillian once or so, as these otherwise unrelated travellers found a common cause for a group rate. Etta did not know her well enough to be sure of her features -- yet somehow I reminded her of Lillian.

Etta's description of her travel preparations would make good reading. She went from one agency to another, poured over group trips, combinations of trips, shuffled and reshuffled and finally found one that would suit her needs. She then approached a couple of her friends for fillers; who allowed themselves to be convinced. Etta is very persuasive.

Her short-lived disappointment turned to downright gaiety, even though I gave her a negative answer. Soon she included me in all their chit-chat. Her ebullient self, erupted into gales of laughter over trivialities. I liked her and felt a touch of envy for all those less fortunate who have forgotten how to laugh. It was not an empty laugh. Etta found amusement in little things that are easily missed by the bored sophisticate.

She bubbled on, effervescing as the topic caught her fancy. You could see she was going to enjoy every minute. She poured out her itinery like a "Cooke's Travel Agent"; so full of optimistic expectation was she, that more sober travellers, uncommited to the same side trips began to have doubts about their plans. To see her smile, one would expect good weather. She was all sunshine.

We were detained further, and one speculated on chang-

(cont. on page 8)

MRS. ARTHUR WEINSTOCK ENROLLED AS TRUSTEE IN 1971 ISRAEL BOND DRIVE. — Mrs. Arthur Weinstock joined a top group of Toronto women who have been enrolled as "Trustees of Israel" for 1971. To date, the Toronto Women's Division has enrolled a record number of six women in the foremost echelon of "Trustees of Israel".

Mrs. Weinstock was congratulated for her leadership by Col. Stella Levy, doufner and former Commander of the Women's Army of Israel, during the latter's recent visit to Toronto.

Shown here, left to right: Mrs. Arthur Weinstock and Colonel Stella Levy.

HUMAN RELATIONS

CLOSED DOOR POLICY

DR. ROSE N. FRANZBLAU

QUESTION: We have a son, 19, extremely mature, very responsible and an honor student at an Ivy League college. Up until now our relationship has been excellent. Recently, his actions have caused great antagonisms.

My son has been seeing a young lady, 17 1/2 for a year. They met at a summer institute. She is of a different faith and of Oriental descent. Her parents are both professors. We are also college graduates. She is a brilliant girl, attending an Ivy League College on scholarship, two hundred miles away from his school.

Whenever my son has wanted to invite her to our home or for all of us to meet at a restaurant, my husband has made it abundantly clear that she is not welcome in our home and that he isn't interested in meeting her anywhere. My son is very hurt by my husband's violent reaction. I am fearful that my son will choose to finalize this relationship because of the furor that my husband has created.

Our home has always been the gathering place for his friends. My son still dates his old girlfriends when home.

He sees this girl once, sometimes twice a month.

ANSWER: A person learns not only from books, but from life experiences. Social development can then make a real contribution to his intellectual growth.

As youngsters approach early maturity they want to meet all kinds of people, from all walks of life. In this way, they broaden their social horizons, which helps them determine in the end the kind of people they really like. These have the same values and attitudes to life, and many interests in common.

It is a great tribute to the relationship a youngster has with his parents when he wants to bring his friends home. Where there has been an opendoor policy, as in your home, where you welcomed and approved of his friends, this sudden change in attitude towards a very fine and cultured person appears to him to be bordering on bigotry.

Your son unquestionably sees this girl as a very unusual person, which you agree she is. She evidently comes from a fine background and has a good family life, as your son does. The very differences in their background must make the girl as interesting to him as he is to her. Perhaps he wants to show her that his folks, too, have no prejudices as to race, color or creed, and can appreciate quality, just as he does. With two parents college graduates, who have taught him about the equality of man, their present behavior and attitudes seem to be most contradictory to their principles.

There is no question, as you yourself perceive, that your husband's violent reaction is giving an importance to the relationship which it actually doesn't have, or deserve.

Your son and this girl see each other only about once a month. In between, he dates others. This is what to go by in making an assessment of the relationship. Part of the pressure to see her may be because he is ashamed of his father's attitude, and then is doubly embarrassed because she probably knows that he invites his other friends over freely, and with his parents' consent.

*****

Your husband should be aware and accept the fact that people increasingly associate and establish friendships with people of all races and creeds, and do not limit their intellectual and social life to the ethnic or religious group from which they came. The more they learn from each other, the more accepting and appreciative do they become of their differences.

Your son who has always been an outstanding student has shown his maturity by taking on more and more responsibility for himself. He should have his judgment and decisions respected.

THEATRE PARTY

by Ruthie

When I awoke Monday, little did I realize that the peace and calm of the morning would turn into a day of rush and turmoil.

Of course, every day is one of activity for the average house-wife. However she likes nothing better than to be busy with "nothing". The "nothing" in my case was trying to get rid of ten theatre tickets — for free, too!

* * *

It must have been about ten-thirty when my sister, Sally, called.

"Look kid, help me out. I'm stuck with a block of fifty tickets for tomorrow night's show. I'll treat you to ten of them. It's very important to have a turn-out."

Sally bless her, is the type who bites more than she can swallow. She undertook the chairmanship of the annual theatre party of her organization. The fact that she had assistants was of no concern. She had to "run the show". I couldn't resist teasing her.

"So who told you to pledge for two-hundred-and-fifty tickets? Big shot!"

'I know. Don't rub it in. I'll never assume so much responsibility again."

I heard that before. "Since the tickets are gratis, I'll take them off your hands."

* * *

I didn't know what awaited me. Immediately I called Milly, my closest girl-friend.

"How would you like to go to the theatre tomorrow night? It won't cost anything." I explained the situation.

"Oh, I'd love to! Are husbands invited too?"

"Of course! Though I don't know about mine. He's busy tomorrow evening and may not be able to attend."

"Well, mine will go if yours does."

"Fine. I'll let you know."

I proceeded to call another friend. After giving her the preliminaries, she asked.

"May I ask my aunt and uncle? They're celebrating their fortieth wedding anniversary."

"Of course! It will be a pleasure." Easy come, easy go. I felt magnanimous.

Then I asked a neighbor.

"May I ask my sister?"

"Why not? The more, the merrier."

All day long the phone was busy — with "nothing."

Milly called me back.

"Jake won't go if he's the only man."

"You can't do that to me! I'm counting on him to drive us there."

"Well, may I invite my next-door neighbor instead? Though she won't go without her daughter."

"All right!"

A little later my friend Becky called.

"I'm sorry, but my aunt and uncle can't go. Some friends of theirs are giving a party in their honor. May I take my daughterin-law and her mother?"

"Yes, only come."

By that time I was thoroughly confused. I couldn't remember whether or not all ten tickets were accounted for.

* * *

It was five in the afternoon. I didn't know what was what. The only fact definite was: the men weren't going.

I was still "toomling" on the phone. Finally I called Sally.

"Do you mean to say," she greeted me, "you can't give away ten measley tickets?"

"Well," I weakly responded. "if someone doesn't want to go, no amount of giving, cajoling or bribing will help."

CLICK went the phone!

Why I should feel guilty, I don't know. But I did.

Next day, as a final recourse, I called the teachers of my four children. In appreciation for their patience and understanding, I hoped they would accept tickets to an outstanding play.

They oohed and ahed, Of course!

That was that! Girl-friends, huh! You give them something for nothing and they make you think they're doing you a favor.

Not only did I dispose of ten tickets, but the entire area designated to Sally's benefit was completely filled. Did she strut like a peacock!

"See," she smugly, "that's showing them."

By "them" she meant the TRUE HEARTS SISTERS LANDSMANSCHAFT. Let them not say that they could gather together more people to an affair than the WE LOVE OUR NEIGHBOR VEREIN.

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Recipe for the week

STRAWBERRY RHUBARB SQUARES

1-1/2 cups fine crumbs
1/4 cup sugar
1/3 cup butter, melted

* * *

1 cup sugar
3 tablespoons cornstarch
1/8 teaspoon spice
3 cups fresh rhubarb, cut in 1-inch pieces
1-1/2 teaspoons unflavored kosher gelatine
1/2 cup cold milk
1 (8-ounce) package soft cream cheese
2 tablespoons sugar
1 pint fresh strawberries, sliced

FOR THE CRUST

Butter a 9-inch square cake pan. Combine crumbs, 1/4 cup sugar and melted butter. Reserve 1/4 cup of crumbs and and press remaining crumb mixture into bottom of prepared pan; chill.

FOR THE FILLING

Combine the 1 cup sugar, cornstarch and spice in a heavy saucepan; add rhubarb. Cook over low heat, stirring constantly until sugar dissolves and mixture thickens. Simmer an additional 5 minutes, stirring occasionally until rhubarb is tender. Remove from heat; cool. Sprinkle gelatine over milk; let stand 5 minutes to soften; dissolve over hot water; cool. Meanwhile beat cream cheese until smooth. Gradually beat in the 2 tablespoons sugar and dissolve gelatine. Fold in cooked rhubarb and strawberries, reserving a few for garnish. Pour into prepared pan. Sprinkle with reserved crumbs; chill. To serve, cut into squares and garnish with strawberry slices. Makes 9 servings.

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CANADA'S FIRST ISRAEL DINNER OF STATE A BRILLIANT SUCCESS.—Toronto Jewry will long remember the night of June 10th, 1971 as a towering high-point in the history of its identification and support for the State of Israel. The Dinner in honor of Mayor Teddy Kollek of the City of Jerusalem was a truly historic event in many respects; as Canada's first "Israel Dinner of State"; as an occasion of the first kindling here of the "Israel Menorah of Statehood" in accordance with the custom established on Mt. Herzl in Israel; and most significantly, as the direct stimulus to provide Israel with an urgently-needed flow of foreign exchange cash in the quota figure assessed for our community—$2,000,000—by mid-June.

The Dinner was sponsored by the Toronto Assembly of the National Honorary Societies of Israel, State of Israel Bonds, and was attended by the foremost dignitaries of government, civic affairs and the arts, joining nearly six hundred leaders of Toronto Jewry. Toronto Assembly Chairman, A.E. Diamond was Dinner Chairman of the evening which included the participation of The Hon. W. Ross MacDonald, Lt. Governor of Ontario; His Excellency Ephraim Evron, Ambassador of Israel to Canada; The Hon. Allan Grossman, Minister of Trade and Development for Ontario; Mr. A.M. Campbell, Chairman of Metropolitan Toronto Council; Mr. William Dennison, Mayor of the City of Toronto; Mr. D. Lou Harris, National Chairman, State of Israel Bonds of Canada; Mrs. Samuel J. Zacks, Chairman of the Women's Division, who introduced guest of honor Mayor Kollek; Murray Koffler, National Chairman of Corporate Events, who expressed the appreciation of all present in the audience for Mayor Kollek's brilliant address on the City of Jerusalem; and Max Shecter, Chairman of the Advisory Council, who introduced the procession of dais dignitaries.

Impressive highlights of the "Dinner of State" program included the presentation to Mayor Kollek of the "Book of Honor", a compilation of Scrolls of honor signed by all Patron-Hosts, Trustees and table guests, as a permanent memento of the occasion, and the kindling of the "Israel Menorah of Statehood" by dignitaries and foremost leaders of the Toronto effort for State of Israel Bonds.

Shown here are pictorial highlights of the "Dinner of State".

Left to right: Dinner Chairman A.E. Diamond explains the deep significance of the kindling of the Menorah, symbolising the steadfast dedication of Toronto Jewry to preserving both the unity of Jerusalem and the economic strengthening of the State of Israel. Seated: Mayor Teddy Kollek, Mrs. Douglas Haldenby, daughter of the Lt. Governor of Ontario, and The Hon. Allan Grossman, representing Premier William Davis of Ontario.

Mrs. Samuel J. Zacks, Chairman of the Women's Division, and Mr. D. Lou Harris, National Chairman of State of Israel Bonds for Canada, light menorah candle, assisted by Mr. Harry Frank, Chairman of the Steering and Planning Committee.

Mr. and Mrs. Albert J. Latner, Grand Host and Hostess of the Dinner of State, formally present the "Book of Honor" to Mayor Kollek. Mr. Latner, General Chairman of the 1971 State of Israel Bond Campaign in Toronto, hailed the achievement of Toronto Jewry in the attainment of the $2 million cash goal for Israel Bonds by mid-June.

Mr. Arthur Weinstock, Jerusalem Trustee, beams his satisfaction as Mrs. Weinstock lights menorah candle.

As national television cameras record the moment, Mr. and Mrs. Walter Bick bring forth the flaming "Torch of Israel" from which the candles of the menorah were to be kindled. Mr. Bick serves as Chairman of the Board of Governors, State of Israel Bonds of Toronto.

Mr. George Goldlist, Jerusalem Trustee, Chairman of the Executive Committee, and Mrs. Goldlist, light candle.

Mr. Manny Lipman, Golden Trustee, assists Mrs. Lipman in kindling a candle for one of the ancient tribes of Israel.

Mr. and Mrs. Murray Koffler light candle number eight on "Israel Menorah of Statehood". Mr. Koffler is a Jerusalem Trustee.

Happy smiles signify the success of Canada's first "Israel Dinner of State" as dignitaries take their leave. Shown here, left to right: The Hon. Allan Grossman, Mrs. Murray Koffler, Mayor Teddy Kollek, Mrs. Max Shecter and Mr. Max Shecter.

Mr. Ben A. Himel, Jerusalem Negev Trustee, and Executive Board Member assists Mrs. Himel in kindling candle number six.

Mr. Jack Stupp, Jerusalem Trustee, and Chairman of the Merchandising and Distribution Division of the Toronto Bond Drive, helps Mrs. Stupp light candle from pilot provided by Harry Frank.

Mrs. A.E. Diamond, wife of the Dinner Chairman, is escorted from the dining room by The Hon. W. Ross MacDonald, Lt. Governor of Ontario, as Aide-de-Camp Col. Barry Shapero leads the way.

Mr. Edwin Cogan, Jerusalem Trustee, and Mrs. Cogan light candle representing second tribe of Israel.

ONLY IN TORONTO

(cont. from page 7)

ing schedules as an adjunct to security checks. There were refreshments available, and small groups drifted to the upper level. We did too.

It was then, Etta, unable to control her obsession with my identity, turned again; "Do you know Lillian", she said?

By now I liked her so. It seemed cruel to have to admit I did not in fact even know Lillian. In that split second I wished I did -- I even contemplated "pretending" I was Lillian. Etta really didn't know her too well. It was tempting and would be such a happy out for both of us. My personal kaleidoscope flashed quickly. In no time I had become Lillian -- I retraced my final week before travelling -- extra shots, research to weather and topography, shopping for clothes, non-iron and easy to pack. Travel light -- I dept reminding myself.

When I left the shop, I even remembered I had forgotten that umbrella again; I had such trouble getting the shoes -- Lillian was difficult to fit. It was at the Passport office I was stopped -- arrested -- No no -- not by an outsider; I'm a selfstopper. I knew I'd be found out here. I'm not Lillian; I don't even know her -- I'd never get away with it -- but I liked her -- after all she was so much like me. I decided it was a bad idea!

Etta was still insisting "You're sure you're not Lillian" and again "Lillian looks SO much like you -- red hair and all". I turned to answer, and in the hesitation the slack was taken up by Shelley, Etta's friend, who said: "No no Etta, she's not like Lillian -- Lillian is -- she's -- she's -- different -- Lillian's Irish".

The flight was called. We were bussed to our waiting aircraft. Even this short required more questioning and I relaxed in the knowledge I had not fallen for the earlier temptation.

Should I tell you my mother's name was Kelly and she often said, "Anyone would know to look at you you're Irish" but Etta didn't know!

I told you -- but I didn't tell Etta -- Etta and I developed another bond -- and it didn't matter.

JERUSALEM AT NIGHT

(cont. from page 3)

just above Jaffa Road, the main way through Jerusalem's business section. Following Jaffa Road southward, one passes the Municipality and then the JMCA, which numbers among its members Arabs, Jews and Christians from over a dozen denominations. Its bell tower is about fifty yards high and offers one of the best views of Jerusalem.

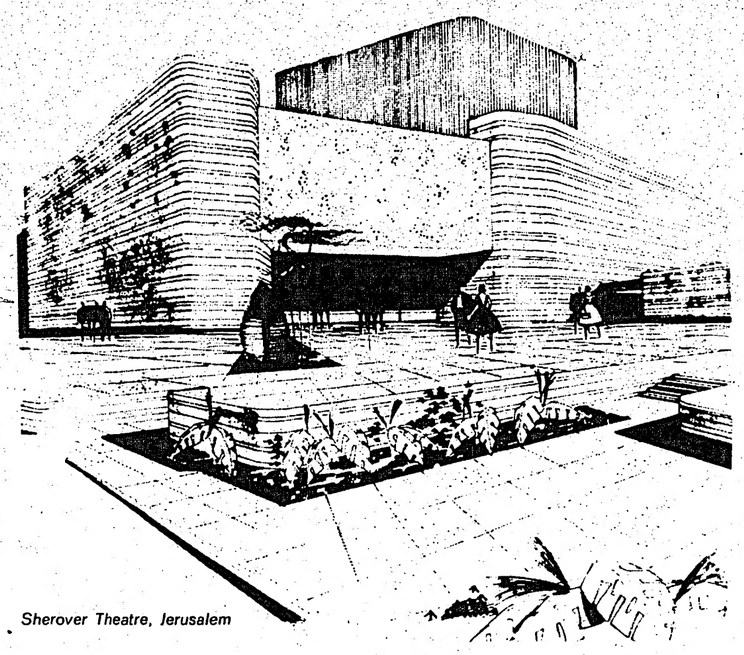
CHIEF RABBINATE BUILDING

About a quarter of a mile from the YMCA is Hechal Shlomo, or Palace of Solomon. This building is the seat of the Chief Rabbinate of Israel. Here is an interesting collection of Jewish ceremonial objects, an exhibition of models depicting various biblical events and the interior of an 18th century Italian synagogue.

Near the fortress-like Monastery of the Cross are the Knesset, the Hebrew University and the Israel Museum.

The Israel Museum is in fact a complex of four museums: the Bezalel Museum of Art and Folklore; the Bronfman Archaeological and Antiquities Museum; the Billy Rose Art Garden; and the Shrine of the Book which houses the Dead Sea Scrolls. The dome of the Shrine of the Book, easily identifiable at night, is in the shape of the lids of the jars in which the scrolls were found.

The new campus of the Hebrew University was dedicated in 1954 when it became clear that the Jordanians had no intention of allowing free access to the Mount Scopus campus of the university.



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Work was begun on the Knesset, Israel's parliament in 1957. The building, completed in 1966, is of red Jerusalem Stone. Within the Knesset is the Chagall Room. All the art work here was done by the French artist Marc Chagall. An enormous tapestry, executed by French craftsmen under the artist's direction, depicts Jewish history.

The Binyanei Ha'ooma or Hall of Nations is the center of Jerusalem's cultural life. Its auditorium seats an audience of 3000 and its halls are often used for exhibitions and conventions. The building stands opposite the central bus station, where you will eventually end up if you've decided to see the lights of the city by bus rather than on foot.

LANDMARKS OF TIME

Directly opposite the Dome of the Rock lies the Mount of Olives which offers the best vantage point for an overall view of the city at night. As one looks out over the city, the lights of the various landmarks from different periods of time shimmer in the darkness and gradually begin to merge. There is then the feeling that spread out below lies a very timeless, holy and beautiful city.

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